

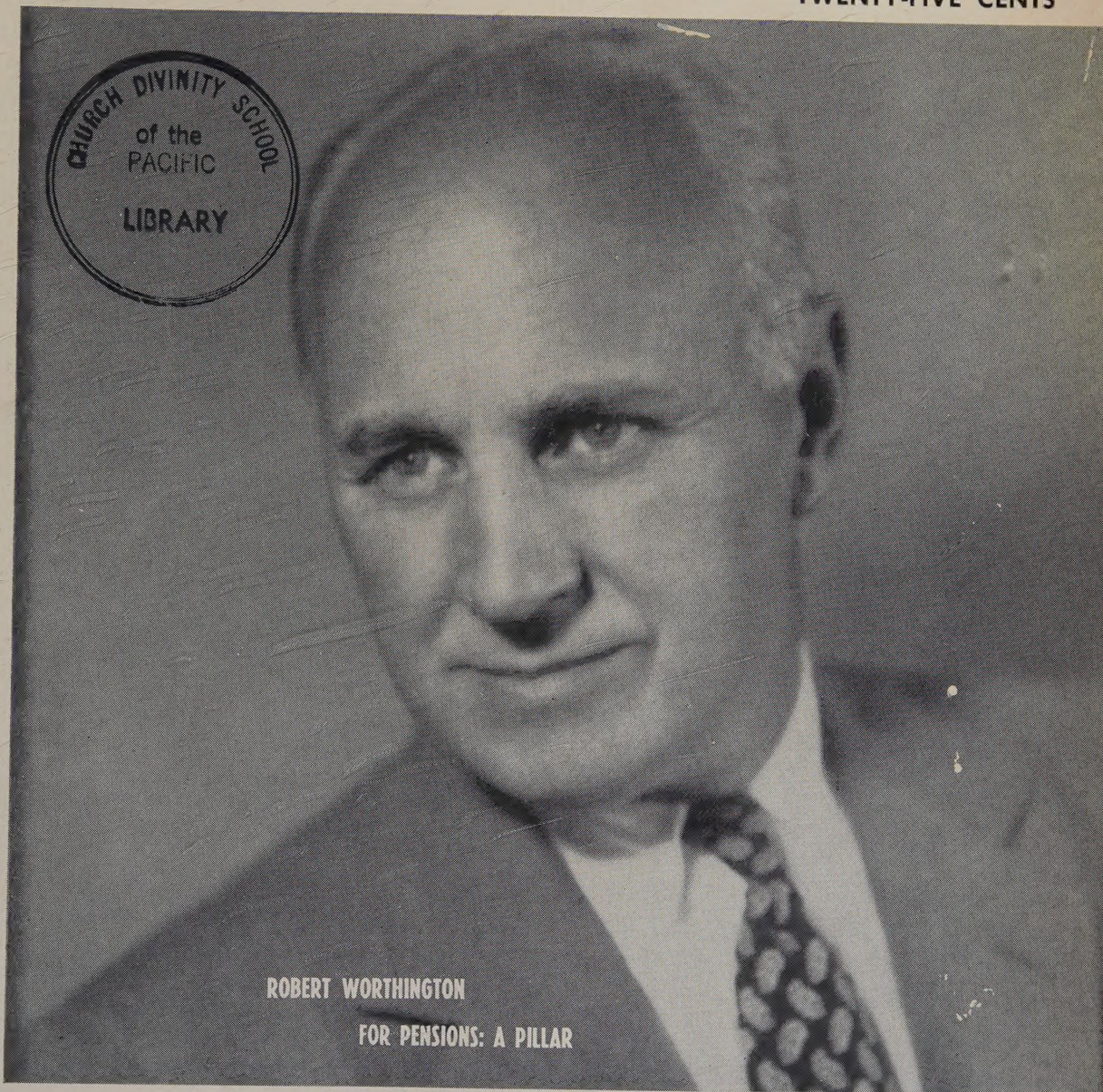
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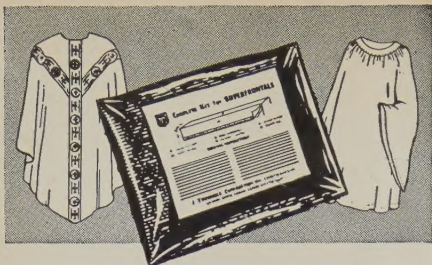
Report
on the
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ROBERT WORTHINGTON

FOR PENSIONS: A PILLAR

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LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

► IN APPRECIATION

As chairman of the Joint Committee on Arrangements for the Anglican Congress, I wish you to know of our deep gratitude for the splendid helpfulness of *Episcopal Churchnews* in making known the work of the Anglican Congress. Your fine advance coverage gave the people of the Church a clear picture of what was to come, and your reporting of the Congress and your final editorial thereon effectively portrayed the spirit of the occasion and its work.

Such assistance in this historic occasion in the life of the Anglican Communion will be of abiding helpfulness, and we want you to know of our appreciation of the quality of the news coverage and our thanks therefor.

and our thanks therefore.

(THE RT. REV.) WALTER H. GRAY
BISHOP OF CONNECTICUT

► A SUGGESTION, HOWEVER

Your editorial entitled "Summer Dol-drums," (*ECnews*, Aug. 22) should be applauded by every thoughtful Churchman. Let me suggest, though, that there is something worse than a church door bearing a notice that the church will be closed for the summer, namely a church in which no services are scheduled but which gives no warning to passers-by that it will actually be closed.

About a year ago I wrote you, commenting with regret on a church—the only Episcopal Church in an Ohio county of over 30,000 people—which was conspicuously marked "closed during August." This summer the same church was in fact again "closed during August," though the only notice visible when I passed it at intervals during the month was a signboard announcing services as usual. The last state, it seems to me, is worse than the first.

FRANK H. HECK
DANVILLE, KY.

► ON YOUTH CAMP 'DITTY'

May I raise a voice, I hope not a lone one, against a vulgar song or ditty which has been used in youth camps and conferences in many dioceses both East and West? I am sure that most have heard of it at one time or another for it is fairly antique.

It runs "Come and join the Sunday School and have a lot of fun" and presents a cheap parody of "Bible Stories," producing roars of laughter, presumably at the ridiculous quality of Holy Scripture.

No Church in Christendom uses the Bible "of both Old and New Testaments," nor honors it more than our own—and Episcopalians have always been known for possessing rather good taste

(CONTINUED ON PAGE 3)

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DR. GEORGE GALLUP recently revealed in his polls that an astonishingly high percentage

of the nation's university graduates no longer reads books. The reason is obvious: just because of their educational advantages, they usually occupy positions where they are busy, busy, busy always! As a result, many of them feel they are stagnating intellectually by missing the stimulation and broadening of interest one can get only from books. BOOKS ABRIDGED is a sensible service directed straight at the cause of the problem: *lack of time*. The books are always *in the authors' own words*; and they are shortened, never rewritten, by a staff of editors who have had more than fifteen years' experience in this field, and who have never failed to satisfy the authors themselves.

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and manners. This ill-bred song violates every such canon and it is psychologically bad to induce our young people to approve it.

Supposing someone tried to introduce a like piece in the same vein ridiculing the services and ways of the Holy Church, e.g.

"Come on to St. Anglo's Church, and just inside the door
You'll see a lot of funny things
you never saw before.

The preachers all wear nightshirts
or brightly colored drapes
They're technicolored parsons
in all kind of funny shapes."

Bad taste, isn't it? So is this song to which I refer and it should be dropped from our song sheets and rallies. Anybody agree?

(THE REV.) ROBERT B. GRIBBON
TRAPPE, MD.

► ON TEMPERANCE

Dr. Casserley's article (*ECnews*, July 25) does not, in my opinion, indicate a wide and understanding study by him of the "temperance problem." Nowhere, either, does he acknowledge that the Catholic Church has never declared either for or against alcoholic beverages.

A definition of temperance, older than Christianity, is that temperance is the use of good things in moderation, the avoidance of harmful things. Who can question that alcoholic beverages have proved very harmful to countless persons.

Nor is it merely the alcoholic or the out-and-out drunkard who today proves that the use of alcoholized beverages is fraught with risk to the user. Safety experts of the highest standing affirm that a single drink may seriously affect the driving skill (and therefore the safety of the driver and others) of a motorist. A drinking driver is said by them to be fifty-five times more liable to an accident than when he has not been drinking . . .

While, as Dr. Casserley rightly says, "there is no basis in the Bible . . . for the view that there is anything necessarily wrong in the mere consumption of alcoholic liquors as such," there is a vast amount of evidence every day in our courts (especially divorce courts) and on the roads that the use of alcoholic liquors does wreak tremendous harm to individuals, home life and property.

One further word: Dr. Casserley thinks that local restrictions on liquor are objectionable. In this Commonwealth, the only "dry" city out of thirty-nine has by far the lowest number of arrests annually for intoxication and is the only city that is out of debt.

H. J. MAINWARING
WOLLASTON, MASS.
(CONTINUED ON PAGE 6)

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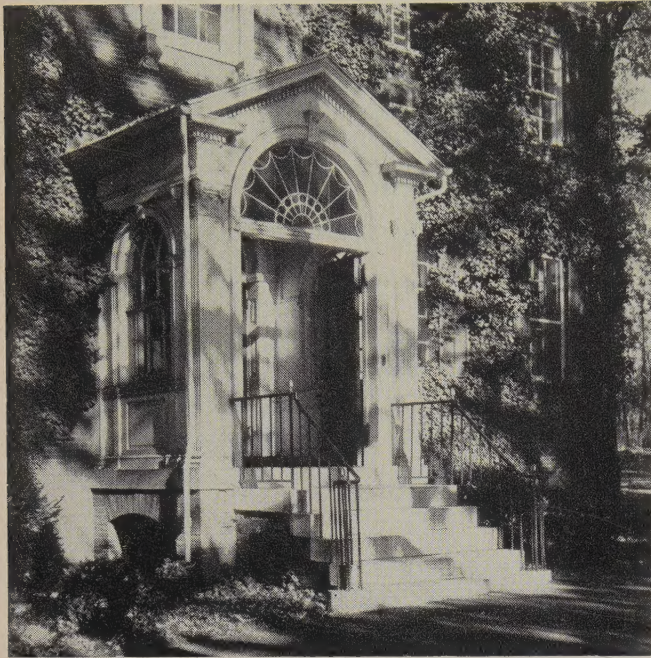
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Number 21

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BACKSTAGE

FOR A NUMBER of years, the name Walter E. Barber has been familiar to a multitude of people who have to do with advertising and sales promotion. Long in executive advertising positions with newspapers and nationally-known magazines, Mr. Barber has for the past six years operated his own firm, the Walter E. Barber Co. of New York, specialists in advertising sales and sales promotion. (The firm has offices also in Chicago, San Francisco and Los Angeles.) It is with a sense of pride, then, that we can announce Mr. Barber's appointment as field advertising representative for *ECnews*. As he says, Mr. Barber "found my religion in the Episcopal Church late in life, but have been more than ordinarily busy in Church activities ever since." He certainly has. Often on the faculty of laymen's conferences and workshops concerning religious education, he has for several years conducted Sunday School for the high school boys (his wife teaches the girls) at St. Paul's-on-the-Green, Norwalk, Conn., where he also serves on the vestry. He has been a frequent speaker at church functions, men's clubs, prayer groups and college Canterbury Clubs. A native of Utica, N. Y., he was educated at Colgate University.

IN THIS ISSUE, for an entertaining parable on "The Church of the Devil," turn to Page 23. It is an admirable trans-

lation, done by the Rev. W. Leigh Ribble, who took his Portuguese dictionary out of storage for the task, and is from the works of the late and noted Brazilian writer, Machado de Assis.

THE ARTICLE by the Rev. James G. Jones on "My Parishioners Are in Jail," was taken from an issue of the *Advance*, publication of the Diocese of Chicago. Re-printing of this was deemed a *must*. The author is chaplain at Cook County Jail and the Bridewell House of Correction in Chicago. He outlines, among other things, the chaplain's need to steer clear of "emotionalism" in prison duties.

IN OUR LAST issue, we neglected to point out that Niels C. Nielsen, Jr., author of the article on "Dibelius: Guardian of Berlin," holds the new J. Newton Rayzor Chair of Philosophy and Religious Thought at Rice Institute in Houston, Texas. He had obtained his knowledge of the German Church in general during a tour of the continent. Mr. Nielsen has a B.D. and Ph.D. from Yale and taught at the Yale College department of religion before going to Rice for that institution's expansion of religious offerings.

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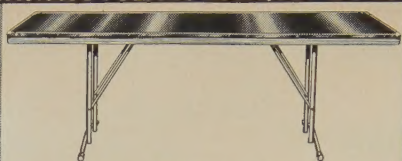
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► LIKES PROVOCATIVENESS

There is a spirit of youth that runs in the whole gamut of your 'stuff' in the July 11th issue. It has given it a candor and freshness which all thinking readers will no doubt hope to see you retain as you grow older. A number of spots are very provocative. That's a healthful sign. When these are lacking you had better fold up, and steal away with the Arabs.

Casserley strives to be eminently fair—and, he is. However he stirs up in one the inevitable provocations that arise in trying to be "eminently fair." One phrase of his sticks out at one: speaking of the Asiatic peoples, of communism and colonialism, he says, "This blindness on their part may be irritating and unfortunate, but it is at least understandable." There is no doubt that "to understand is to forgive," but is not the assumption of "blindness" a point of view a bit condescending? That they do not see things our way may be due to the fact that they are situated where they can see a lot of things that our "blind" eyes do not see . . .

The whole article of Casserley's is good, real good; so are the whole bunch of them about all the sore spots but the greatest and most exhilarating of your news items and comments is the inspired action of our presiding bishop in the choice of a place for the general convention. This deed of his will shine out more clearly as the years go by and makes one exceedingly proud that he is an Episcopalian even tho one untimely born . . .

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L. A. WATSON

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. . . is the need affirmed by the Delegates to the Anglican Congress of 1954.

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EUROPEAN DIARY

by J. V. LANGMEAD CASSERLEY

Jesus College, Oxford.

Religious circles in England—like the press in England and elsewhere—are still busily discussing the impact of the Billy Graham mission on the religious life of the English people. Some, of course, regard it as an almost epoch-making event. It is many years since a revivalist preacher of this kind made such a deep impression, and rarely, if ever, has a mission of this sort received in England such immense publicity. There are some who have been as deeply impressed by the publicity as by the mission itself, and it cannot be denied that it has brought encouragement to many clergy and laity whose disappointments and frustrations had profoundly depressed their hopes.

In talking to many people here with very different outlooks one thing has impressed me very greatly. Everyone without exception to whom I have spoken has expressed a strong conviction of the personal sincerity and integrity of Billy Graham. In a country that is disposed to take rather a dim view of revivalist preachers and whose past experience of them is one which to a very considerable extent accounts for and justifies an almost traditional distrust, this widespread respect for Dr. Graham as a man is a weighty testimony in his favor.

Majority Critical

Nevertheless, the great majority of the churchmen to whom I have spoken were critical of the mission as a whole. Since so much of the publicity which the mission has received gives a very favorable picture of its impact, it may perhaps be worthwhile to summarize the chief criticisms which I heard from so many quarters, with which, I may say, I felt myself in general agreement.

(1) There was a strong feeling that Billy Graham had entirely failed to appreciate the real strength and vitality of church life in England. Of course we all know that from a merely numerical point of view church life in England is weak. Scarcely more than ten per cent of the population attend church with any regularity or frequency. Now Billy Graham on several different occasions seemed to imply that in his view this could only be due to some grave failing of the Church. He seemed to assume that if the Gospel is sincerely and fervently proclaimed, it cannot but win a widespread affirmative response. I doubt very much whether this is always or necessarily true. Beginning with the ministry of our Lord Himself, the history of the preaching of the Gospel is anything but a success story. The response of man to the preaching of the Gospel is not an automatic one and many times in the

history of the Church the sincerest and most deeply inspired proclamation of the Gospel has fallen for the most part on deaf ears, for a variety of reasons for which the Church itself is not necessarily to be held responsible. I should say in fact that in many vitally important respects church life in England is stronger, qualitatively speaking, than at almost any time since the Reformation. Particularly heartening is the strength of Christian conviction among those sections of society—writers, educators, thinkers, and the like—whose ideas cannot but have a very strong effect on the mind and outlook of the coming generations. If we see the religious situation in England primarily from this point of view the evidence certainly justifies a cautious optimism about the future.

(2) To some extent the tremendous attendances at the Billy Graham meetings in North London were misleading. Large numbers of churches, particularly those of the more extreme evangelical persuasions, ran special trains and buses up to London carrying to Harringay vast numbers of people already fully in sympathy with what Billy Graham was trying to do. As a result much of his preaching was a preaching to the converted. It is probable that many of his “converts” had already been “converted” several times before, a phenomenon characteristic of revivalist missions in many other parts of the world. Large numbers do not always mean so much as they seem to mean.

(3) Many of the clergy to whom I have spoken had been sent lists of the names of those who had professed themselves so moved and aroused spiritually by what they heard that they were anxious to hear more. I was told that in a very high percentage of these cases the emotional enthusiasm which the missionary had succeeded in arousing cooled down almost at once, so that they were not in fact willing to go any further in the matter by the time the clergy reached them. One Oxford University professor who was given the name of three undergraduates told me that he found them in a rather resentful mood. They felt that they had been ‘got at’ emotionally and hit, so to speak, ‘below the belt’. Now this is always and everywhere the great defect and mistake of revivalist preaching. To build on emotional response, ignoring rational conviction and all efforts to move the mind, is to build on sand, and without foundations the imposing structure rapidly collapses.

Crassly Fundamentalist

(4) This brings us at once to the next and the most widespread criticism that I heard. Despite his manifest sincerity and attractive personality it must be said that the “Gospel according to Billy Graham” was of a crassly fundamentalist character, totally unsuited to the needs and conditions of a literate and more or less educated population. For generations the secularists and agnostic enemies of Christianity, in England and elsewhere, have been busy declaring that Christianity is in fact an effete and outward superstition to which human reason cannot assent without forfeiting its integrity. The great work of Christian thought in the modern world has taken the form of a sustained effort to show that this is not so, but Billy Graham made it look as if it were so after all, and thus unwittingly and unintentionally played right into the hands of the enemies and critics of Christianity,

(CONTINUED NEXT PAGE)

Communion and common sense

Appointment with God

By J. B. Phillips

The world-famous author of *Letters to Young Churches* and *The Gospels* now brings his unique approach and forceful style to a study of what the Holy Communion means to today's Christians. He gives a clear perspective of this important sacrament in terms of the original New Testament meaning, showing how false conceptions and attitudes have detracted from the essential spirit of Communion.

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EUROPEAN DIARY

(CONTINUED FROM PAGE 7)

who can now sit back complacently with a smug "I told you so." Fundamentalist preaching may indeed succeed in winning a temporary response from large numbers of people, but its long term effect must necessarily be to weaken the Church's witness to the Gospel in the modern world and to estrange many of the best and most alert minds of the times from the Christian faith.

Spiritual Question

(5) The Graham mission also gave offense to many of those in England who have been most of all concerned with the problem of winning the working classes back to the Christian faith. They were quite appalled by his apparent blindness to the bearing of Christianity on the great political and social questions of the times, and his apparent ignoring of the prophetic elements in the Bible and the Christian tradition. Thus, for example, at a press conference shortly after his arrival in England, Billy Graham was asked the question with which every American who visits Britain or Europe is all too familiar: "What do you think of Mr. McCarthy?" He replied that that was not a "spiritual question." We may ask ourselves what are the characteristics of a truly "spiritual question," and how we recognize a "spiritual question" when we see it. Are spiritual questions no more than the questions that are left over after all real questions have been dismissed as irrelevant? Can there be any real questions, confronting man with the duty and necessity of making up his mind, about which the Christian Gospel has nothing to say? One is reminded of the King of Judah's desperate question to Jeremiah, "Is there any word from the Lord?" To answer like Billy Graham with a direct negative is to abdicate and vacate the prophetic office, and this the Church dare never do. After all, this is precisely what the communists in their anti-Christian propaganda accuse us of doing. The contention on which they chiefly rely is precisely this charge against Christian people that they are, so to speak, "society blind." (This is the real meaning of the hackneyed slogan, 'Religion is the opium of the people.') We play right into the hands of such anti-Christian propagandists if we present the Gospel and speak about the Gospel in such a way as to make these criticisms appear true.

I am sorry indeed to have to write in such a negative and critical manner of so brave and, in a way, so impressive an attempt to replant the Gospel in the hearts of the English people. Nevertheless, these are the criticisms I heard and I am bound to say that I think they are for the most part valid criticisms. I record them because it seems to me they have much to teach us about the nature of evangelism and the responsibility of the evangelist in the modern world, whether he is ministering in Britain, America, or anywhere else.

Dr. Casserley's "Christian Interpretation" will be resumed in the next issue.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Social Security For Clergymen Seen 'Safe' On Voluntary Basis

Within the next year and a half, the nation's clergy will be facing the decision of whether or not they wish to apply for Federal social security benefits for which they are now eligible under newly amended legislation.

To Episcopalians, already enrolled in a substantial pension system, the government offer will take more weighing than for others not as adequately protected. But for each clergyman there will be two questions:

What will it do for me?

Is it worth the price?

For an answer to these questions, the Church must turn to those best qualified by experience and current association to give guidance. On the organizational level, this means the Church Pension Fund, with its executive vice-president, Robert Worth-

ington (see COVER) and General Convention's Joint Commission to Study Clergy Pension Plans and Clerical Salaries, whose chairman is the Rt. Rev. Frederick D. Goodwin, Bishop of Virginia.

Though neither man is in a position to "second guess" how the government plan will develop on a long range basis, each is quick to assure those desiring to take advantage of the government plan that their status in the Church Pension Fund program will not be compromised.

Also evident is the advantage of *added security on a voluntary basis*, particularly for those nearing 65.

The voluntary aspect was considered among the more desirable features of the Federal plan, according to Church leaders, who saw in the lack of enforced enrollment provisions a recognition of the importance

of the principle of separation of Church and State.

Self-employment status, it was pointed out, freed the Churches from the necessity of entering into contractual relations with the government in the role of employers, and prevented the overburdening of Churches with already adequate pension plans.

Further conclusions must await a closer study by both the Pension Fund and the Joint Commission.

An initial step in that study was begun with a meeting of the Pension Fund trustees in New York City, Sept. 29—a meeting scheduled but not held before *ECnews'* press time. Also acting quickly was the Joint Commission, which issued an informational bulletin on the amended legislation immediately following its passage and the President's signature, Sept. 1.

Both that bulletin and the official release of the U. S. Department of Health, Education and Welfare, Social Security Administration, throw most light on the subject and give

OLD AGE RETIREMENT PAYMENTS

(Benefit amounts payable to a covered clergyman or his dependents, who has at least 18 months of covered self-employment after June, 1953)

SURVIVORS PAYMENTS

Average Monthly Earnings	Retired Clergy	Retired Clergy and Wife (Over 65)	Widow Over 65	Widow and 1 child	Widow and 2 children	Widow and 3 children
\$ 70	\$ 38.50	\$ 57.80	\$30.00	\$ 57.80	\$ 57.80	\$ 57.80
120	62.50	93.80	46.90	93.80	96.00	96.00
170	72.50	108.80	54.40	108.80	136.00	136.00
220	82.50	123.80	61.90	123.80	165.00	176.00
270	92.50	138.80	69.40	138.80	185.00	200.00
310	100.50	150.80	75.40	150.80	200.00	200.00
350	108.50	162.80	81.40	162.80	200.00	200.00

the very best immediate guidance.

The act provides that:

Duly ordained, commissioned or licensed clergymen, Christian Science practitioners and members of Religious Orders who have not taken vows of poverty are eligible for Federal social security benefits on a voluntary, self-employed basis beginning Jan. 1, 1955.

Affected are 250,000 ministers, 10,000 Christian Science practitioners and 160,000 members of Religious Orders.

A clergyman desiring to enroll must file before April 15, 1956, the due date for filing his income tax return for 1955, if he wishes to be covered for that year. If he wishes to begin coverage with Jan. 1, 1956, he must file before April 15, 1957. If he is already ordained and has not filed by that date, he forfeits his eligibility. Future clergy have approximately two years after ordination to file. Before filing, he must secure a Social Security card and a Social Security number from his nearest Social Security office.

He reports earnings for all years in which he has a net of \$400 or more, including income from published writings and lecture fees and emoluments from weddings, funerals and baptisms that he retains for himself. He can deduct for books and clerical expenses. The rental value of the rectory is not included in covered earnings.

The present rate of tax is 3%, although it may increase on a graduated scale in future years. The clergyman is solely responsible for the payment of the tax.

The amount of covered earnings credited to Social Security benefits shall not exceed \$350 per month.

A minimum of 1½ years of covered work is all that is required for fully insured status, which means that men now 63½ years old or older stand to benefit most from the new legislation.

The widow of a clergyman who was in covered status will receive survivor benefits upon attaining the age of 65, unless she has remarried in the meantime. Payments are made for each child under 18, regardless of the age of the widow.

Broken down statistically, a prime beneficiary—a clergyman now 63½ or older who will be fully covered in 1½ years—will, if he is earning \$4,200 a year, only have to pay a total of \$189 before becoming eligible to receive \$108.50 a month upon retirement. If his wife is 65, the

couple together will receive \$162.80. (For further break-downs, see TABLE.)

If a clergyman chooses to retire from full-time ministry at 65, but wishes to continue filling a pulpit occasionally, or on a part-time basis, he may still receive his old-age retirement payments subject to certain limitations.

He may earn as much as \$1,200 a year without losing any payments at all. For every \$80 (or fraction there-



Lee Ann: St. Francis' is proud

of) earned over \$1,200, he would give up one month's social security payment. However, no deduction is made for any month in which he does not earn \$80 in wages or render substantial services as a self-employed person.

In a report on "The Clergy and Social Security" issued in June, 1952, Mr. Worthington declared "the Episcopal Church . . . does not need government compulsion. It is handling the problem far more effectively and cheaply than the government could."

He reported however, subsequent to the amended legislation, that he considered the Federal plan advantageous under the present tax structure.

Looking outwardly, there is the consideration that although some Churches have adequate pension plans, others do not. For those clergy, Federal social security is a long-awaited development and as such merits serious consideration.

'Miss America'

Mayor Elmer E. Robinson of San Francisco has promised a gala reception for Lee Ann Meriwether that will "resound throughout the nation" when the beautiful young communicant of St. Francis Church returns home as "Miss America."

When word was received that the 18-year-old choir singer had won the crown every girl dreams of wearing, *ECnews* correspondent Edward Chew was quick to contact the Rev. Edward M. Pennell, rector of St. Francis', and Lee Ann's many friends in the parish.

From Fr. Pennell: "Lee Ann is a communicant, true and faithful . . . this is her year of opportunity—and can be a wonderful witness for Christianity."

Her friends are thrilled that one of their own has achieved this honor. And, of course, the usual puns were affectionately circulated—"Join the Young Peoples' Fellowship and See the World" and "The Girls Friendly Society leads to Miss America."

But underneath the gaiety and frivolous remarks was the heartwarming knowledge that a young Churchwoman had brought to something so "unchurchly" as a beauty contest the dignity and value of sincere Christian faith.

Church Background

The new number one American girl is now in South America on a goodwill tour and will return in a few weeks. Her "welcome home" will include a parade, bands, ticker tape and a caravan from International Airport into San Francisco.

The tall, stately, blue-eyed Lee Ann sang in the Junior Choir at St. Francis', was a member of the YPF and just before heading for Atlantic City had given a dramatic skit for her friends in the parish.

Her brother, Don, is an acolyte and her mother is also a regular communicant. Her father, George Meriwether, died last July.

A neighbor of Lee Ann's perhaps best summed up the thoughts of all San Francisco about their "Miss America," the first Californian to win this title since 1925. Police Juvenile Officer, William Sampson, commented:

"In my business, I see so many juveniles get into trouble. Here is an example of a nice youngster, Church-going girl, who has many friends and deserves to show that America's kids with right guidance do not have to end up in my department."

Fair Elections' Supported

Urged by six national religious leaders in the U. S. to adopt a "Fair Elections Practices Declaration" (eliminating racial and religious prejudices from the '54 Congressional campaign, with a set-up for policing any violations), the chairmen of the Democratic and Republican National Committees have pledged whole-hearted support.

Wired Stephen A. Mitchell, Democratic chairman, to Presiding Bishop Sherrill (one of the six propounders of the message)—"You can be assured that the Democratic Party will not condone any activity involving racial or religious bigotry and will again . . . vigorously work to prevent any such activity from developing on any level in the campaign." Mitchell said he was "calling on all leaders of our Party to carry out your high principles."

States Case Well

Republican Chairman Leonard W. Hall notified the six religious leaders: "We thoroughly agree that America's role as leader of the free world demands that our elections be conducted fairly, cleanly and without the bitterness of racial or religious bigotry. Your declaration states the case well. . . . I am communicating your declaration for the 1954 campaign to Republican National Committeemen and women and other party leaders."

The urgent message had been sent to Mitchell and Hall by Bishop Sherrill; the Most Rev. Edwin V. O'Hara, Bishop of the Roman Catholic Diocese of Kansas City, Mo.; Dr. Julius Mark, Rabbi of the Temple Emanuel, New York City; Dr. George H. Shuster, president of Hunter College (a Roman Catholic layman), New York City; Mrs. Douglas Horton, president, National Social Welfare Assembly, Congregationalist, and Irving M. Engel, president of the American Jewish Committee.

Keep Watchful Eye

The anti-prejudice declaration called for organizing non-partisan, non-sectarian committees in every U. S. community "to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeal based on religious or racial prejudice."

It further declared: "With the free world looking to American democracy for leadership and inspiration in the struggle against totalitarianism, all eyes are focused on our election campaigns. Nothing is healthier than outspoken political discussion.

but nothing is more harmful to a self-governing people than confusion of the issues by base appeals to racial and religious bigotry." The statement closed with this admonition:

"Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of the brotherhood of man and the Fatherhood of God."

D. R. DAVIES

Billy Graham's London Mission

MR. BILLY GRAHAM'S mission aroused considerable interest, and not a little controversy, in Britain, which had its echoes even on the continent. The questions it raised ranged from the personal to the sociological and theological. Was Graham sincere? Was what he preached the Gospel? What was the significance of the public response to the publicity and ballyhoo?

These are examples of the sort of questions that were asked. One question, however, seems to have escaped attention, the most important of all in my judgment. And this is the one which I submit to American readers.

Has the kind of mission conducted by Mr. Graham night after night at Harringay any relevance at all to the real problem facing the Churches in Great Britain? Compared to this, most of the questions propounded about the mission in our daily and periodical press are more or less trivial.

Here in Britain, it has been conclusively established that 90 per cent of the population are completely divorced from the Church. But this does not define our problem, which lies rather in the character of sections of the mass outside the Church.

Today in Britain there has emerged a generation of men and women (whose numerical proportion has not yet been computed) who have never come within the orbit of the Church's life and ministry. They are the people whose parents before them gradually abandoned their Church associations, with the result that,

unlike their parents, they never have had any Church contacts to abandon. They are a completely secularized generation, the real "lost generation" of the Church. The dominating problem of the Church in Britain is how to get hold of this "lost generation."

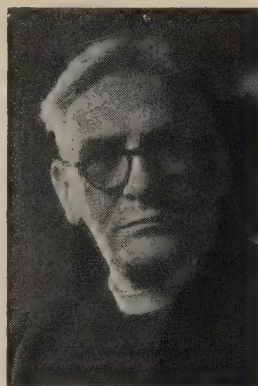
So far as can be judged by an analysis of the 30,000 enquirers which three months' meetings yielded, the overwhelming majority of them were people who had had, at one time, or continued still to have, some sort of association with the Church.

The lost generation were conspicuous by their absence.

The time is now due, and long overdue, to

face up to the fact that any mission, by whomsoever conducted, even if it be the Archangel Gabriel, which does not "get at" this "lost generation" is largely irrelevant and hopelessly incompetent. The vast majority of Billy Graham's 30,000 (which represented only two per cent of the people that attended) were people still within the Church's radius, even if on the fringe.

How to get the teeming masses who have never been within the Church—this is our problem, about which the Billy Graham mission offers no guidance whatever. Space obviously forbids me from any discussion of the question. I will, however, venture to assert one thing. We shall not even establish contact with the completely secularized section of our masses, to say nothing about recovering them, without a contemporary theology, a theology that will be germane to the cultural patterns of our present age.



Iowa Church's History 'Uncovered' in Tin Can

The Near East rather than the Midwest is usually considered the area of archeological research.

But Cedar Rapids, Iowa, did some unearthing of its own recently and came up with a tin can's worth of startling discoveries.

Eggs, Iowans found, used to sell for 6¼ cents a dozen and butter for 12½ cents a pound—in 1851. They also found some admonitions about behavior in church a century ago, including the instruction:

"Respond audibly, what is your tongue for?"

It all began when workmen on a Grace Church restoration project broke into the east wall of the building and found an old tin can, the size of a coffee container, which had been imbedded in a foundation stone.

First Newspaper

Folded in a paper sack in the can were a copy of *The Progressive Era*, Cedar Rapids' first newspaper; a copy of the *Church Almanac* for 1851, forerunner of the *Episcopal Church Annual*; a copy of the articles of Dubuque and Keokuk railroad and several Church tracts and papers.

Among the latter was an official paper in the handwriting of the late Bishop Jackson Kemper of Iowa, Wisconsin and Minnesota, attesting to the laying of the cornerstone in October, 1851.

The admonitions of behavior in

Church were in a publication of the Female Episcopal Tract Society of Philadelphia.

The restoration is being conducted under the ægis of the Rev. A. T. B. Haines, present rector and native of England, who has tripled the size of the congregation since coming to the Iowa city from Buffalo.

Parishioners have raised \$14,000 for the restoration, but have \$50,000 more to go before reaching their goal.

Plans call for the providing of social and educational facilities and the extension of the church to twice its size.

Healing Mission

Whenever there is a deepening of spiritual life throughout the Church, a recovery of the healing ministry comes naturally with the spiritual revival. This accounts for the recent increased attention to the ministry of healing within the Anglican and other churches.

So explains the founder of the healing center at Milton Abbey, England, the Rev. John Maillard.

Mr. Maillard spoke at Calvary Church, New York City, starting a 3-months' healing mission in the United States and Canada.

"Wherever the Holy Spirit is at work in the Church," he said, "healings will take place."

Another reason for the revival of the healing ministry, he added, has been "a dipping back into the ages to

determine whether or not we have all the wealth of the early Christian Church."

There is an unbroken tradition of healing within the Church, he maintained.

Describing the work at Milton Abbey, where patients suffering from mental and nervous diseases are attended by a staff doctor and nurses, Mr. Maillard said the important thing was that nothing is held back from the patients, that they receive the best of both medical and spiritual help.

"It is very important," he stressed, "that ministers not try to do the work of the physicians and psychiatrists, but that they bring the maximum that the Church has to offer through the sacraments, the laying on of hands and unction."

Is healing a special gift of the Holy Spirit? Are there not certain people who are healers?

Mr. Maillard declared he was not concerned about those who have a special "charismatic," or healing, gift.

"If healing depended upon particular individuals," he said, "then there would be very little hope for the millions of sufferers in the world. I am much more concerned that in every church there be a recovery of the healing ministry. As one finds grace and health in the sacraments of the Church, so they should find healing through the Holy Spirit."

The Rev. G. Clare Backhurst, rector of Calvary, introducing Mr. Maillard, pointed out that healing is a problem to a great many ministers.

"When most of us clergy were in seminaries," he remarked, "we were trained in the clinical approach. We kept case histories and tried to analyze the person's problems and thereby make a diagnosis and prescribe some method of therapy."

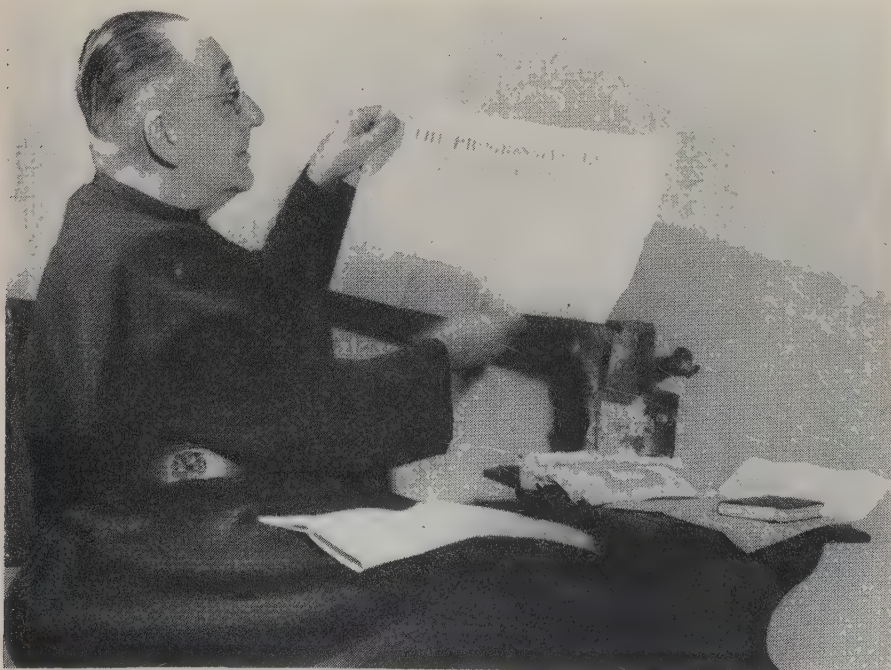
"I believe that the Church is still troubled by the healing ministry, for I know many clergymen who are afraid of it because they are not quite sure of their role in it."

Mr. Maillard's mission, he indicated, might help to clarify this role for some of them.

Westover Pilgrimage

Many a church has had its start in someone's front room, and particularly is this true of the Commonwealth of Virginia where large plantations were often the center of the spiritual life of the community.

The church-plantation relationship



Fr. Haines examines contents of 103-year-old cornerstone

Cedar Rapids Gazette

finds its counterpart today in Charles City County, where proceeds from an autumn pilgrimage to James River plantations will go towards the support of Westover Church.

The church, originally established on the Westover estate but occupying a site of its own since 1737, is one of the oldest and most famous Colonial churches in America, numbering among its former communicants such famous personages as Presidents Harrison and Tyler, William Byrd, founder of Richmond, and Robert E. Lee's mother.

The pilgrimage, sponsored by the church's Woman's Auxiliary, includes visits to eight plantations, all of which have continued to support the parish through the years—River-view, Shirley, Berkeley, Westover, Evelynton, Mt. Stirling, Sherwood Forest and Upper Weyanoke.

Block tickets sell at \$5 and individual plantation admissions at \$1, available through H. C. Sledd, P. O. Box 1132, Richmond 8, Va.

Luncheon will be served at the church by the Auxiliary from 12:00 noon until 2:30 p.m. on the days of the tour, Oct. 15-16.

New Home for Old Parish

An imposing carillon tower (see cut) gives a new look to the new home of Grace Church, New Orleans.

The modernistic building was dedicated in colorful services in which three bishops took part.

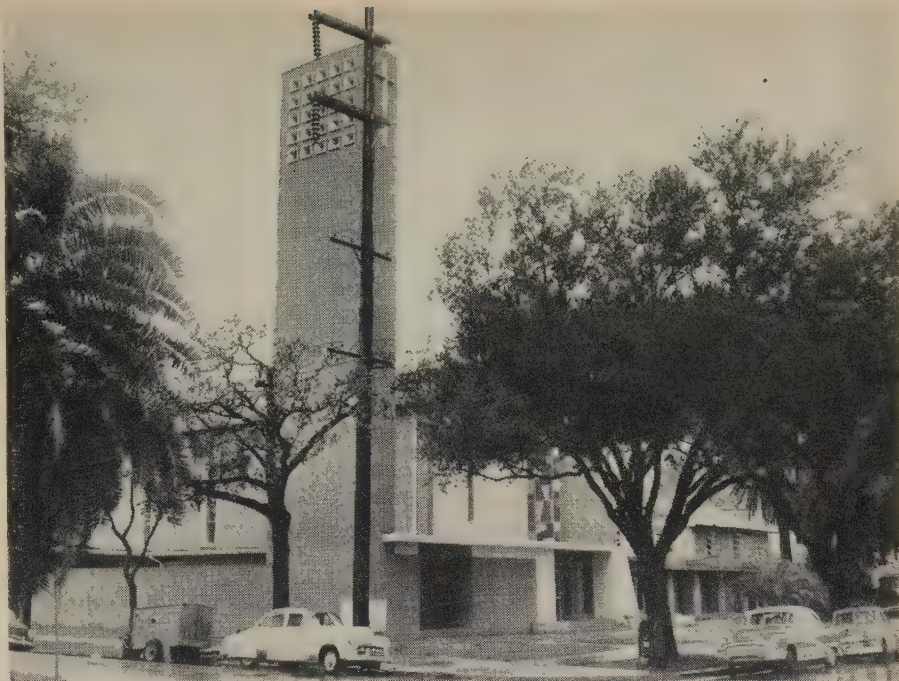
They were the Rt. Rev. Girault M. Jones, Bishop of Louisiana; the Rt. Rev. Gerald H. Brooks, Bishop of British Honduras, and the Rt. Rev. Joseph M. Harte, Suffragan Bishop of Dallas.

The Rev. Canon Donald H. Wattley of the city's Christ Church Cathedral, who served as rector of Grace Church from 1925 to 1946 and who instituted plans for the new building, preached the sermon.

The new home of Grace Church represents a new location as well as a new building. The church, which was organized as a mission in 1886, has been located temporarily at 3720 Canal since 1951, when its former site at Canal and Marais was leased to an oil company. It had occupied that site since 1920.

The new location is at 3700 Canal. Ground was broken in March, 1953, and the cornerstone laid the following October. The parish house was dedicated in April, 1954.

Besides the 16-bell carillon, the church numbers among its outstand-



Grace Church's carillon rises above Canal Street in New Orleans

ing features an encaustic (hot wax) mural of the crucifixion, painted by Artist John McCrady. It is located behind the altar.

School of Prayer

An experiment in conducting a "School of Prayer" was successfully undertaken by the Rev. John S. Baldwin, monk of the Order of the Holy Cross, when two California churches combined their congregations for a four-day (Sunday-Wednesday) program to "learn to pray."

The congregations were St. Alban's, Albany, site of the meetings, and El Cerrito. Both youth and adults attended.

Fr. Baldwin addressed the combined Church Schools on the opening day at 9:15 a.m., and the adults at 11 a.m. He spoke again in the evening.

Evening programs, which dealt with "Personal Prayers," included a "coffee break."

For children from Grades 3-8, he conducted special sessions after school at 4 p.m. A religious medal was awarded each child who attended the full series of four meetings, and plaques were given for excellence in homework.

Serbian Church Rites

Also in California, Bishop Karl Morgan Block, Episcopal diocesan, was among clergy representatives at the dedication of the \$150,000 Serbian Orthodox Church of St. John the Baptist in San Francisco.

Bishop Dionisije, Bishop of the Serbian Orthodox Diocese of the U. S.

and Canada who officiated, pointed out that the new church, like many others being built by Serbians in the U. S., is modeled after a famous shrine (Kosovo) of the mother country, because so many of those in Europe are being destroyed by Communists.

The service of dedication brought worshippers from as far away as the Rockies and a choir of 40 voices from St. Stephen's Serbian Cathedral in Los Angeles to chant the rites.

Conference Center

When the clergy of the Diocese of Albany meet for a series of conferences this month, they will be helping to usher in a long-needed facility.

Through the generosity of Eliot Spalding, now of Tucson, but formerly of the Church of the Cross, Ticonderoga, N. Y., a 21-acre plot, with 200 feet of water frontage, has been converted into a diocesan center.

The site, with four buildings providing lounge, kitchen and housing for 25 persons, was officially opened Sept. 18. It is located on Route 73, midway between Schroon Lake and Ticonderoga. The property was turned over to the diocese in 1950. The center is a memorial to Spalding's late wife, Beatrice.

Furnishings for the buildings were provided by several parishes, with the diocesan Woman's Auxiliary being responsible for kitchen equipment and cooking wares.

The operation of the center is under the direction of Bishop Frederick L. Barry.

Evanston Was Education, Believes Labor Official

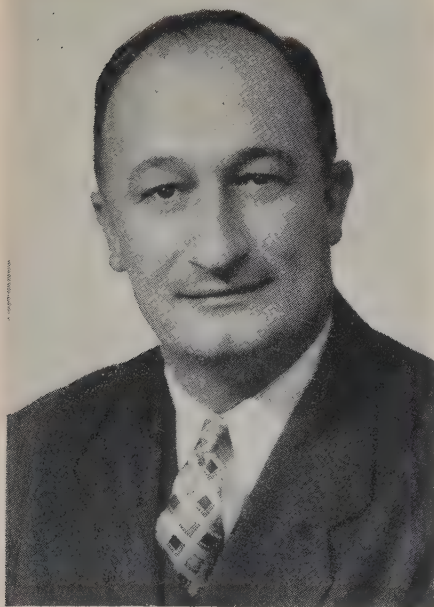
In the Oct. 3 issue, a leading clergyman, Dr. James Kennedy, wrote his impressions of the Second Assembly of the World Council of Churches. Following are thoughts on Evanston from a layman, Michael Budzanoski, an official of the United Mine Workers of America (Executive Board Member of District No. 5), who is a member of the Diocesan Council and Department of Missions in the Diocese of Pittsburgh as well as vestryman, member of the parish council and a Sunday School teacher at St. Mary's Church, Charleroi, Pa.:

... To the lay delegates attending the Assembly the various meetings were a compact theological education. Seldom does an ordinary layman have the opportunity to participate in theological discussions with the most eminent theologians in the world such as were gathered at Evanston, and the very presence of the lay people tempered the meetings with every-day reality.

Dissected and Simplified

Whenever the discussions tended to deviate from the subject or to become abstruse, frequently the remarks of some lay delegate cleared the path for more simple deliberations. On the other hand, I was repeatedly amazed when ordinary sentences in the report, which upon casual perusal seemed satisfactory in my judgment, were dissected thoroughly by those well versed in theology and their inadequacies demonstrated.

In my estimation, the German



Mr. Budzanoski: a Layman's View

delegates displayed a tendency to dominate the group and section discussions, although the delegates from India and Britain were also very articulate. (In this, however, I am not implying that the Americans were averse to expressing their ideas. Our delegates were more like hosts who permitted their guests to give their opinions first and then added what was required.)

I was particularly surprised when speakers from the Far East contended that the whole report primarily embodied Western thinking and would have little meaning to Asiatics—especially to those embracing foreign religions or to those with no concept of our way of life. They insisted that Christianity to them must be Christianity in practice and not Christianity in theory. In Asia our Christian churches are like islands in vast oceans of Oriental religions. Therefore, it was imperative that we consider carefully their protestations.

Exchange of Ideas

An important by-product of the Assembly was the exchange of ideas by the delegates in casual conversations on subjects of a more secular nature. It was always a pleasure to discuss matters with our foreign brethren in a Christian atmosphere with real effort at understanding and an earnest compulsion to avoid prejudice. It gave to us from America a unique opportunity to see ourselves as others see us and to learn why. The fellowship enjoyed by the delegates at Evanston will seldom be equalled and never surpassed. Many friendships formed there will last a lifetime.

The delegates from poverty-ridden lands expressed amazement at our high standard of living in this country and their gratitude for being able to come here and partake of it. It is with reluctance that many returned to their native lands and to their own standards again. Their countries will profit from the fact that these Church leaders have been here and lived among us. Only time will tell what progress toward ecumenical unity was made at Evanston, but the world will be better off because the Second Assembly of the WCC was held and particularly because the site was here in the United States. Communism throughout the world will suffer by this very fact.

The question arises, "After Evanston—what?" I wholeheartedly endorse the statement of Presiding Bishop Sherrill, a newly-elected pres-

ident of the WCC, when he said in part, "At present the greatest difficulty of the ecumenical movement is the fact that it is primarily among leaders of the churches and it hasn't sufficiently reached the great mass of clergy and lay people in all our churches. Therein lies our task!"

Retires and Reminisces

Dr. Frederick Boothroyd, noted organist and choirmaster, has retired after 25 years at Grace Church, Colorado Springs.

Before coming to America, Dr. Boothroyd had studied in Scotland, Germany and his native England. He was once private organist to the Earl of Faversham; later became organist and choirmaster of Elgin Parish, and then went to Paisley Abbey.



Dr. Boothroyd: used 'kid gloves'

A breakdown in health after World War I caused him to go to Canada, then to the Cathedral in Boise, Idaho, and eventually to Colorado Springs.

There, said Dr. Boothroyd, "I started from scratch. . . . The choir consisted mostly of members who considered themselves soloists. I had to treat them with kid gloves . . . but gradually a body of singers has formed which has a real and sincere interest in the legitimate music of the church."

The organist, a past member of the faculty at Colorado College, was the drive behind organizing of the Colorado Springs Symphony Orchestra, whose first full concert was presented in 1933 and which is now a civic enterprise with a minimum of four concerts yearly with nationally known musicians as guest stars.

Dr. Boothroyd's successor is Dr. Julius Baird of Calvary Church, Pittsburgh.

Missouri to New York

Alec Wyton, former organist and choirmaster at Christ Church Cathedral, St. Louis, has taken over that post at the Cathedral of St. John the Divine, New York.

While in St. Louis, Mr. Wyton had also been Director of Music at Mary Institute, and a member of the Department of Christian Education of the Missouri diocese.

Born in London, England, the new organist was educated at Northampton School, Law School, the Royal Academy of Music, London, and Exeter College, Oxford. He was assistant organist at Christ Church Cathedral, Oxford, from 1943-1946.

His past duties included service at St. Matthew's Church, Northampton, as organist and choirmaster; with the Northampton Bach Choir and Orchestra as conductor; with the Extra-Mural Board, Cambridge University, as Lecturer in Music, and with the British Broadcasting Corporation as organist, accompanist and musical advisor.

Men on the March

A nation-wide mobilization of the men of Protestant and Orthodox churches has gotten under way with a series of rallies that climaxed Churchmen's Week (Oct. 10-17), sponsored annually by the National Council of Churches.

It was expected that Laymen's Sunday, which closed the week, would be observed in more than 100,000 local churches with the men conducting the entire morning worship service.

"In many denominations well organized laymen's movements are under way," said Lem T. Jones of Kansas City, Mo., national chairman. "And in local churches . . . as statistics are bearing out, laymen are becoming . . . true partners with their pastors and ministers."

Foodstuffs Going Out

Civic and other non-church groups participated in the mid-week rallies in many localities. Offerings taken at these meetings go to further the program and service projects of United Church Men and its state and local affiliates.

A major project to benefit is the distribution of government surplus foodstuffs carried out by Church World Service, international relief agency of the National Council of Churches.

Meanwhile, within the Episcopal Church diocesan laymen's groups



*Principal speakers at Erie's diocesan meeting**

have gotten together for retreats and conferences to line up their Fall programs.

In Southern Virginia, the men decided to complete and furnish the second floor of a new wing to be added to the Talbot Hall diocesan center.

Talbot Hall was the home of Mr. and Mrs. William F. Egelhoff who presented it to the diocese last winter when Mr. Egelhoff retired from business to go into the ministry.

The new \$32,000 wing will be called the Robert Hunt Memorial Wing and is being built with funds from the Camp Robert Hunt Corporation. In addition, the diocesan group hopes to raise by cash and pledges \$10,000 of the construction costs at the Men and Boys' Advent Corporate Communion, Nov. 28.

In Southwestern Virginia, Fairfax Hall, girls' school at Waynesboro, was the site of the annual laymen's meeting before the school term began. Bishop William H. Marmion opened the meeting and the program included two addresses by Canon Charles R. Leech of the Cathedral of St. John, Wilmington, Del., on "The Drama of Redemption."

In Central New York, the Episcopal Churchmen's Association held its 11th annual conference at The Manlius School, featuring discussion groups led by diocesan clergy.

Concluding address was given by the Rev. Howard V. Harper, executive director of the Presiding Bishop's Committee on Laymen's Work. Dr. Harper is widely known in the diocese as the author of a column appearing in the Syracuse (N. Y.) *Herald-Journal*.

In the Missionary District of Salina, the men met at Hays, Kan., under the leadership of the Rev. William G. Wright, executive secretary of National Council's Domestic

Missions Department. Scheduled to be shown was a film report on the Anglican Congress and on the discussion agenda were plans for next year when their bishop, the Rt. Rev. Shirley M. Nichols, retires.

In California, "The Things Men Live By" was the challenging theme of the 24th annual laymen's conference held at the Menlo School and College in Menlo Park under the sponsorship of the Churchmen's Retreat Association and the Churchman's Roundtable, two San Francisco laymen's groups.

In Connecticut, the ninth annual laymen's conference met at Avon Old Farms School. Theme was "The Christian Faith" and four addresses were given by the Rev. Richard H. Wilmer, Jr., minister to Episcopal students at Yale University, followed by group discussions. A surprise guest at the opening was Bishop A. W. Howells, assistant bishop of Lagos, Nigeria, West Africa, a delegate to the recent Anglican Congress at Minneapolis.

In Erie, nearly 200 laymen attended the annual outdoor meeting at the Outing Club near Warren, Pa.

Speakers included Mayor William E. Rice of Warren, diocesan chairman of the Bishop's Men and vice-chairman of the Third Province; the Rt. Rev. Maurice Harland, Bishop of Lincoln, England; Willard A. Pleuthner, author and vice-president of a New York advertising firm, and Bishop William Crittenden, diocesan (all shown l. to r. in picture).

During the past year, Erie's laymen have founded seminary scholarships, one of which has already been awarded; underwritten the diocesan Youth Conference and provided scholarships for the conference, and have financed issues of the diocesan magazine. Thank offering banks, taken in each year at Advent Sunday Corporate Communion, finance their various projects.

* (L. to r.) Mayor Rice, Bishop Harland, Mr. Pleuthner and Bishop Crittenden.

Unique Map Provides Aid In Seminary Bible Study

Seminarian Richard Neal has turned talents he used as a petroleum engineer into an aid in the study of the Old Testament at the Church Divinity School of the Pacific.

He's built a contour map of the Holy Land for his class in the Old Testament taught by Mrs. Sherman E. Johnson, wife of the seminary's dean, who says it will be valuable in future study of the Old Testament.

The 30 by 48-inch map is of plaster of paris laid over pressed wood and painted. Black markers designating 20 major city sites in the Holy Land will be added later.

The 33-year-old divinity student said his new task was difficult. Terrain of the Holy Land includes rugged hills and deep river valleys, varies in altitude from Mt. Hermon, 9,150 feet above the sea, to the Dead Sea, 1,292 feet below sea level. The former engineer was guided by topographical maps made by Bartholomew and G. M. Smith in 1900.

It took Neal an estimated 56 hours to complete his 3-D map, using know-how gained building models of oil field lands before he came to CDSP, in 1953, from North Texas.

The young seminarian, who is married and the father of two children, turned former training to advantage when last summer he took a job as geologist in the San Francisco office of the Honolulu Oil Corporation.

On International Affairs

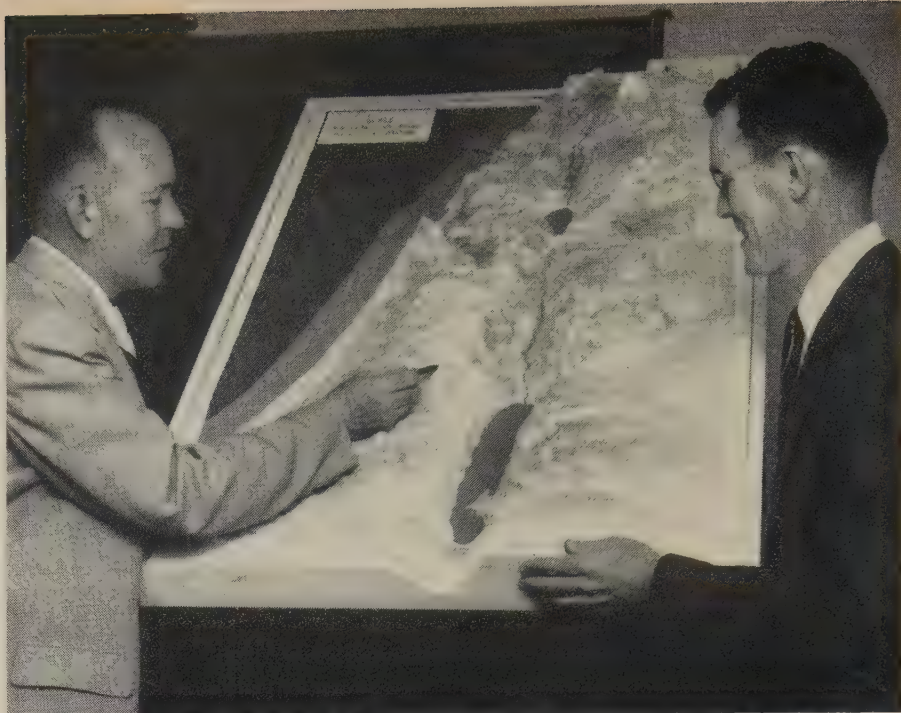
A unique education program that gives college and prep school students inside information about foreign governments and their affairs has proved so successful it has been extended to the schools' faculty members.

The program, One World Seminar for Schools, is the brain-child of Episcopalian MacEnnis Moore of New York, and was reported by *ECNews* in the issue of Aug. 16, 1953.

It includes lectures and discussions with consular officials of various governments, in seminars held either in New York or at the schools.

As seminars were being held in schools during the past three years, faculty observers found them so intriguing that they asked Moore to arrange similar programs for faculty members themselves.

The first such seminar, "A Saturday and Sunday in Asia," has been set for Oct. 16-17, at the Carnegie Endowment Center for International Peace, New York City. From one to



Barry Evans Photo

Dean Johnson and Mr. Neal study map the seminarian made.

five faculty members of 15 private schools in the East will attend.

They will hear, among others: Ambassador Syed Amjad Ali of Pakistan, Counselor-Minister Dr. Chih-mai Chen of China, and Consul Generals Arthur S. Lall of India, Ach-mad Natanagara of Indonesia, and Librado D. Cayco of the Philippines.

On Nov. 12-13, a similar seminar will be held at the Samuel Ready School, Baltimore, Md., under auspices of the History Section, Teachers Association of the Independent Schools of Baltimore; and on Nov. 19-20, a third faculty seminar on the Far East will be held at the North Shore Country Day School, Winnetka, Ill., for Chicago-area schools, including Minnesota and Wisconsin.

Mrs. Theodore O. Wedel, former chairman of the National Board of the Woman's Auxiliary to the Episcopal National Council, recently joined Moore's committee of advisors.

Other Episcopalians on the committee: Mrs. William B. Olmsted Jr., New York; the Rev. B. Janney Rud-derow, Philadelphia; the Rev. John H. Stipe, U. S. Army chaplain.

In Brief . . .

The Rev. Dr. Wilford O. Cross, professor of religion and ethics at the School of Theology of the University of the South, is the new director of Sewanee's Graduate School of Theology for 1955.

The Rev. Dr. Reuel L. Howe of Virginia Theological Seminary, is in residence at St. Augustine's College, Canterbury, England, until the end

of the year where he is lecturing on the "Pastoral Theology of the Prayer Book."

The Rev. Dr. Charles W. F. Smith of Episcopal Theological Seminary, Cambridge, will be in residence at St. Augustine's from January to June, 1955, lecturing on "The Forms and Meanings of Jesus' Teaching" as well as "The Johannine Literature and First Century Christian Thought."

The Rev. W. David Leech is the new chaplain and teacher of sacred studies at St. Andrew's School, Middledtown, Del., succeeding the Rev. James O. Reynolds who now is rector of Immanuel Church, New Castle. Mr. Leech's brother, the Rev. Charles R. Leech, is canon preceptor of the Cathedral Church of St. John, Wilmington, as well as director of youth work in the diocese.

Co-education at St. Mary's Hall, Burlington, N. J., has been extended to seventh and eighth grades for the 1954-55 school year. With this extension, boys will be admitted from pre-kindergarten through the eighth grade.

The Episcopal Academy, Philadelphia, was among 65 public, private and parochial schools from 27 states chosen for a "Valley Forge Pilgrimage," sponsored by the national Freedoms Foundation. On behalf of the academy, Anthony W. Ridgway, history instructor, and Gilbert R. Parker, sophomore, received the Washington Medal of Honor and a set of the "Valley Forge Freedom Library."

National Council Official Honored by Indian Group

The Rev. Vine V. Deloria, Assistant Secretary in National Council's Division of Domestic Missions, was presented the 21st annual Indian Achievement Award of the Indian Council Fire at a dinner meeting at that organization's headquarters in Chicago.

The Indian Council Fire is a national organization devoted to the advancement of the Indian race and the interests of Indians, and its achievement award is the only such national recognition given an Indian.

Dr. Deloria is the third clergyman to receive this recognition and the fifth member of the Sioux tribe. His sister, Ella Deloria, noted anthropologist, was similarly honored in 1945.

A native of Wakpala, S. Dak., Dr. Deloria was educated at Kearney Military Academy where he became Cadet Colonel, highest student office. He was graduated from St. Stephen's College (now Bard)—which gave him an honorary D.D. last June—in 1926 and entered General Theological Seminary, New York, in 1931. In the interim, he worked in Colorado mines and as boys' advisor at Fort Sill, Okla., Indian School.

The National Council official was ordained to the priesthood in November, 1931, in his father's reservation church. His father had renounced his hereditary rights to the chieftainship of the Sioux tribe in order to enter the ministry and was one of the first native Indians ordained in the Episcopal Church.



Dr. Deloria: job well done

After an assistantship and missionary period, Dr. Deloria was made superintending presbyter of the eastern half of the Pine Ridge reservation. As the only priest, he covered an area nearly as large as the state of Connecticut with 800 communicants and 11 chapels.

A breakdown in his health forced him to resign after 20 years' service in South Dakota. He became rector of Trinity Church, Denison, Iowa, and in February, 1954, was made director of the program for all Episcopal missions, the highest national executive post ever given an Indian in the Church.

The Rev. Dr. William G. Wright of National Council, and the Rev. Stanley M. Fullwood, formerly with NC, were present at the dinner honoring Dr. Deloria.

Cab Service

The Ven. Claude DuTeil, considered one of the best idea men the Church in Hawaii has known, has come up with a new idea in his capacity as archdeacon of the island of Maui, a post he took over recently.

His work includes also rectorship of the Church of the Good Shepherd in Wailuku, which is the county seat. With the approval of the vestry, he has arranged with a local taxi firm to give any visitor a free ride to the church as a guest of the vestry.

After the service a member of the congregation drives the visitor back to the hotel or place he is staying while on the island.

In Brief . . .

The Rev. Bradford H. Burnham received a check for \$700 marking the tenth anniversary of his rectorship at St. John's Church, Troy, N. Y. Bishop Frederick L. Barry of Albany promised an additional \$100 in appreciation of Mr. Burnham's work. Before the anniversary presentation, Bishop Barry had laid the cornerstone for a new chapel at Latham, N. Y., one of three churches administered by St. John's. The others are St. Mark's, Green Island, and St. Luke's, South Troy.

The Rev. Dr. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, Pa., was chief speaker at the clergy conference for the Diocese of Minnesota at Shattuck School, Faribault. During his stay, he held seminars for Shattuck faculty.

His book, "The Power of God," is the *Religious Book Club's* October selection.

► THE REV. LOUIS E. DANIELS, retired rector of Christ Church, Oberlin, Ohio, and former canon of Trinity Cathedral, Cleveland. He was a lecturer on Church music at Bexley Hall from 1923-44.

► THE REV. SAMUEL S. HARDY, 68, rector of St. Paul's, Medina, Ohio. A native of Ontario, he came to the U. S. in 1927 after serving Canadian churches.

► THE REV. ARTHUR F. GIBSON, 58, rector of St. Stephen's, Mt. Carmel, Pa. A native Philadelphian, he came to St. Stephen's from St. Titus' in the Quaker City. He was active in United Church Boys' Club.

► MISS ELISABETH SPALDING, of Denver, daughter of the late Bishop John F. Spalding. An outstanding artist, she helped organize the Church Art Commission of Colorado and was its first president as well as a member of General Convention's Joint Commission on Church Architecture and Allied Arts. She was active in the Girls' Friendly Society.

► DOUGLAS E. THORPE, lay reader and vestryman at St. George's, Almirante and one of the most active laymen in the Missionary District of the Panama Canal Zone. He was a delegate to several diocesan conventions and earlier this year took part in a School of Religion.

► WILLIAM L. STONE, 96, of Guilford, Conn. He served in various parish offices at Christ Church from 1876 until 1934, after that becoming vestryman emeritus until his death—a total of 67 years of service.

► THE RT. REV. PHILIP L. TSEN, 69, retired Bishop of Honan and chairman of the House of Bishops of the Holy Catholic Church in China, 1947-49. He attended divinity schools in both China and America, and was the first native Chinese chosen to head the diocese.

► METROPOLITAN GERMOGEN, 74, head of the Patriarchal Russian Orthodox Church in North America. He came to New York in February as personal representative of Patriarch Alexei of Moscow and subsequently was elected to succeed the late Metropolitan Makary. The State Department, however, refused to grant him a permanent residence permit and, after obtaining several extensions of his visitor's visa, he returned to Moscow in June.

Young Virginia Boy Gets Run-down Clock Running

Eleven-year-old Allen Barringer of Richmond, Va., is a young Episcopalian who doesn't think the Methodists of Pace Memorial Church know the time of day.

And the fact of the matter is that they haven't known it for many years.

The fault, however, has not been with the people but with the four-faced clock on Pace's tower. It stopped some years ago and, faced with an estimate of \$2,000 to set it ticking again, the congregation and its minister, the Rev. Joseph F. White, had little incentive to do anything about it.

But Allen is a young man who has a knack with clocks and a youngster's natural curiosity which carried him five stories up in the 130-foot tower overlooking a city park.

Heck, he thought, all it needs is a lot of oil and a couple of shafts straightened out—all of which Allen took care of. And the old clock, be-



Richmond News Leader

Allen Barringer: time-saver

lieved to have been installed when the church was built in 1885, has been running ever since.

In gratitude the minister of Pace Memorial preached a sermon on Allen's service to the church, only Allen wasn't there to hear it since he and his family are communicants of St. James Episcopal Church.

But at least until the opening of the Fall school session, Allen kept a

daily check on the clock and discussed the cleaning of clocks in general with the church's janitress, Mrs. Mildred Gordner.

It's no news to the Barringer family that "clocks in general" interest their son. "He's been driving us crazy at home fixing old clocks," said his father, John. "Particularly Mrs. Barringer. She can't stand clocks ticking. Says she can't sleep . . ."

New Audio-Visual Aid

Because Los Angeles young people wanted to honor the memory of one of their priests killed in Korea and a diocesan youth leader wanted to help further the work of young people, a new film company has been organized in California.

Founded by Jon P. Davidson—active participant in young people's work in the Diocese of Los Angeles—Spire Films, Studio City, is a non-profit company for the production of religious and educational audio-visual aids for young people. It's devoted primarily to the producing of filmstrips and recordings to aid in young people's projects and activities.

Spire Films' first production—and the one that really got the company under way—is a sound filmstrip entitled "A Call to Action," which portrays the needs and living conditions of Japanese young people, and how the Los Angeles diocese can help them.

Since January, diocesan young people have been trying to raise \$15,000 to build a chapel in Sendai, Japan, in memory of the Rev. Robert M. Crane, chaplain of the 40th division in Korea, whose dream it was to build a chapel and student center in the diocese of Tohoku.

But Fr. Crane was killed just after administering Holy Communion to the men of his division on the battlefield. Those men with whom he worked have raised the money to begin the project, and the current drive in Los Angeles will aid in the completion of the first unit of the Aoba Institute in Sendai.

This first production of Spire Films is being distributed free of charge to those churches participating in the drive, and at a nominal cost to any other organization interested in the project. Three others of this nature are planned for 1955.

High Post With Hi-Y

An Episcopal Church youth of Honolulu, who joined the Hi-Y program six years ago so he could go on hikes and camping trips, today heads

more than 200,000 members in the United States and Canada.

He is Asa Akinaka, who as Hawaii's delegate to the Seventh National Hi-Y and Tri-Hi-Y Congress in Oxford, Ohio, during the past summer, was elected president by the 600 delegates.

This is the first time an offshore delegate has been elected to such a high post and Asa, returning home from the convention said he felt "highly honored" to serve in such a high position.

Asa, who is 16, has a pleasing personality and is a fine speaker. He aspires to be a lawyer and is thinking of going to Princeton or Yale after he graduates from Punahou High School next June.

His mother is a devout Churchwoman, who has been serving on various committees not only of her own parish but of the Missionary District of Honolulu. His father, Arthur Y. Akinaka, is superintendent of buildings for the city of Honolulu.

Asa received his Church training at Holy Trinity Church in Honolulu from kindergarten through Sunday School and now is a regular communicant.

Although busy with his Hi-Y activities, he has had time to take part in Young Peoples Fellowship programs and help read scriptures during church services.

As president of the national Hi-Y organization he will be attending three meetings in the East during the coming school year—the first at West Point in October, then one in New York City in January and another in Washington, D. C., next May.

Maui 'Invaded' Again

U. S. Marines who passed through Hawaii during World War II for the Pacific invasion stopped by on the island of Maui for training.

Thousands of leathernecks were stationed there, and they practiced invasion on the broad Maalea beach on the southern belly of the island.

Not far away on Fleming Beach there was another kind of invasion this summer. Six marine-type tents were set up on the beach for the invaders.

The eager invaders were teen-agers of the Church of Maui, who crowded the first Church camp ever started on the island.

More than 50 enjoyed fishing and swimming. Sandwiched in between were sessions in Christian education and crafts.



A 'Brand' New Project Under Way 'Down Under'

In Australia they're branding cattle with a bishop's mitre these days—which only proves that America hasn't got a monopoly on unique fund-raising ideas. Ask the Bishop of North Queensland.

He's registered the "mitre brand" and if it's applied "in addition to the ordinary brand and earmark to beef poddies or speyed cows," they become a contribution to a fund for the building of two memorials to the men and women who died during World War II in the Pacific.

This is how cattlemen "down under" are being asked to help in the drive. Appeals have been made also to other "primary producers" for the black fleeces or for any other gifts of wool or sheep skins to be sold as well as a certain amount of the profit per ton on sugar cane.

"North Queensland," writes Bishop Ian W. A. Shevill, "is well known to many thousands of Americans whom it was our privilege to entertain during the war years."

It was his thought that American friends and relatives of those who lost their lives in the war might want to contribute to the two memorials being built in his diocese.

The first is to be the completed Cathedral of St. James in Townsville, a "city which was the base from which so many Americans went forth to fight and die." Estimated cost is \$100,000.

The second is to be a new school for girls. The sisters in charge of the school are still using the old St. Anne's which was a barracks during the war. Estimated cost is \$300,000.

Bishop Shevill advises that any contributions to the project should be sent to the Rev. Robert L. Miller, Church of the Atonement, 5749 N. Kenmore Ave., Chicago 40, Ill. He can furnish information about individual memorial projects contained within the two major funds.

Japan College Center

Near completion in Hokkaido, Japan, is the first new unit of the College Work Centers, believed to be the first capital equipment construction made possible by the Builders for Christ campaign.

The 7,200-square-foot building, located on the corner of Hokkaido University in Sapporo, is designed to serve the purposes of public and student activities, worship, study and housing.

Early in the summer, groundbreaking ceremonies for the new building were held in conjunction with observance of the 80th anniversary of the Diocese of Hokkaido. Dr. Paul Ueda, Bishop of Hokkaido, broke ground for the new center.

Participating also in the services were T. Miyachi, architect and head of the Sapporo office of one of Japan's largest firms and a vestryman of Sapporo Christ Church; the Rev. Peter Yamamoto of the Church Society for College Work, and the Rt. Rev. Timothy Nakamura of Tohoku diocese.

Professor Hideyasu Nakagawa of the university, and the Rev. William Eddy, co-directors of the center, gave addresses on the concept of college work—a new one in Japan.

The Builders for Christ grant, making the construction possible, totalled \$40,000.

Glasgow Organist Honored

The younger brother of a retired New York clergyman has won the annual competition held by the Glasgow Society of Organists, for the best hymn tune composed by an organist.

The prize-winner: Frank Bainton Porkess, organist and master of choristers at the noted St. Margaret's Episcopal Church, Glasgow, Scotland, where he has served for 22 years.

His tune, titled "Thankfulness" (the name specified for this year's contest), was composed to words written by George William Conder (1821-74). It was played and sung this summer at the Church of the Messiah and Incarnation, Brooklyn, N. Y., where the composer's older brother, the Rev. Dr. William Porkess, has been "summer rector" for the past five years.

Dr. Porkess, English-born, "retired" in 1949 after 30 years as rector of St. Stephen's Church, Wilkesburg, Pa. He now lives in New York City and has supplied at several Brooklyn churches.

Frank Porkess also has written a Festal March, as a postlude for organ, which is dedicated to brother William. It has been played at four Brooklyn churches where William has served as acting rector.

Evanston Follow-Up Urged

Canon Lewis John Collins of St. Paul's Cathedral in London, has urged bishops of the Church of England to call upon South African churches to end racial discrimination immediately "even if it means a loss of white congregations."

"Let them ask us in Britain to be ready to make up to the South African churches any financial loss that may be involved in following the policy," he said in a sermon at the cathedral, reported by *Religious News Service*.

He declared that such action would implement a statement adopted by the recent Evanston Assembly, urging member churches of the World Council to "renounce, and work for the abolition of, all forms of segregation or discrimination to its practical end."

Canon Collins also appealed to Church of England leaders to "declare publicly their support of President Luthuli and Secretary Sisulu of the African National Congress, at present suffering persecution."

So That They May Not

THROUGH doors in walls covered with ivy at the older of our institutions of higher learning, and at younger colleges perhaps taking up the corner of a city block, are passing thousands of freshmen who find life away from home different, to say the least.

They like it, or they don't. To some it's great, particularly when they adopt the attitude that now they have escaped mother's supervision and dad's "be in at eleven o'clock" they can do as they please.

Sure, colleges have rules and regulations governing classroom hours, dormitory curfews, lights out, etc. But what about the leisure time, the week-ends, Sundays? Is time wasted entirely in bull-sessions, whenever study for coming classes has been completed?

It is an unfortunate fact that during their college years many young people become lapsed communicants, some of them "lost" to the Church forever. Yet, there's no need for this to happen, although the onslaught of many "gods" to capture his or her loyalty is an offensive that is hard to repel. As has been said before, but which bears repeating, in his college days a student's growth "in favor of God" goes by default while growing "in wisdom and stature and in favor with man."

Of the more than a quarter of a million Episcopalians in college this year, probably 50,000 or so are first-year students. Most of them will leave their home parishes, not to return, because of marriage, out-of-state jobs, tours of duty in the armed forces, and a host of other reasons.

Let us, therefore, not permit the new batch of future mothers and fathers, statesmen and scientists, teachers and engineers to become "lost." Let us build a sturdy wall over which atheistic egg-heads, like the type who had a field day during the depression years, cannot vault; let's nourish our offspring with the proper vitamins of Faith so that they can grow "in favor with God."

Such a task is a collective effort, a joint responsibility of the home and college-community church, of the local rector and chaplain, of college Church workers. Here are some



Harold M. Lambert Studio

KEEP THEM IN 'FAVOR' WITH GOD

tips, based on suggestions made by the department of college work of the National Council.

The clergyman in the college community your representative. Keep him informed anything that will be helpful to him in ministering to a student. Should there be illness at home or "any other adversity," write him. If you learn that certain parents have a son or daughter in the college infirmary that they may be having a difficult time in other ways, inform the clergyman.

A personal note from their rector is deeply appreciated by most students, especially since they are just beginning college, and particularly on anniversaries such as birthdays and confirmation. Letters from the home-town rector go far in aiding students make adequate adjustments to new surroundings and activities, and certainly present a needed stepping stone for a student into a new church situation, particularly when the rector wishes

Become 'Lost'

be remembered to the college chaplain. Youth away from home want to know what's going on in their city or town, so be sure that they receive all parish mailings.

Fraternities, sororities and social clubs make a big thing out of welcoming a new student, obviously with the aim of "rushing" him to join up. The Church might take a page out of that book, by suggesting to upper classmen (known to be from a certain parish) that they introduce freshmen to the college clergyman, bring him to services and to meetings of the Canterbury Club.

Special events for college students home for holidays may be planned. There are many parishes which schedule Corporate Communion, followed by breakfast, on Sundays between Christmas and New Year's, and perhaps around Thanksgiving time. If students are not able to come home during the holidays, it is well to remember them in the corporate prayers of the parish, during the Family or Church school service.

Support for college Church work is urgently needed. Generally, parishes in college areas are small, and are not able to provide much more than the services of the rector, the church and parish house. Such parishes are doing fine work, ministering to your youngsters. Look into the picture. They might need help. If so, give it.

DO THEY BELONG?

For those who are not aware of the organization, the National Canterbury Association is made up of student groups of the Episcopal Church in a large number of colleges and universities. The member groups are committed to a definite program of worship, study, service, giving, evangelism and unity. It is suggested that parents write their sons or daughters urging them to contact the student chaplain of their schools or the rector of the local Episcopal Church. If parents themselves want to know more about the Canterbury Club, write the Division of College Work at 281 Fourth Ave., New York 10, N. Y.

Keep in mind that it is during the critical college years that a young adult must be close to the Church. Now is the time to keep him or her from taking a detour. Guide them steadily down a well-marked road, so that there is no fear of getting "lost."

Progress of Campaign

The importance of the success of the Builders for Christ program, launched earlier this year and now moving into the critical stage, cannot be overemphasized. It is one of the most vital ventures undertaken by the Church.

(To recall for the uninformed, the idea for such a drive was germinated at the General Convention in Boston in 1952, when the National Council was instructed to arrange for a capital funds campaign of substantial magnitude. The following Fall, the program to raise \$4,150,000 was announced by the House of Bishops at the eventful meeting in Williamsburg, Va.)

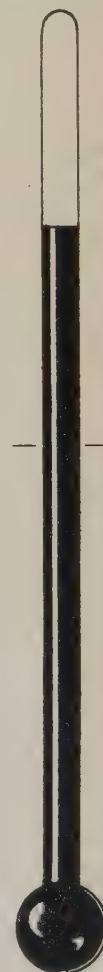
To help in this project, *Episcopal Churchnews* in this issue is starting a "thermometer" to show what is happening in the campaign. The thermometer will appear in each issue of the magazine until all returns are in.

As an example of the change in progress, in mid-July the figure was set at \$2,579,045.10. As *ECnews* was getting ready for the printer, the amount as announced in New York at drive headquarters reached \$3,116,933.20, which is a jump of almost \$500,000. Not too bad for the summer months.

An *ECnews* article stated when the drive got underway, concerning the publicity to be accorded Builders for Christ, that: "... if any Church member has not been completely awakened to the urgency of these capital needs, it will be because he has been stuck in a sealed-up cave on an uncharted island."

It is hoped that not a soul interested in this vital drive—during which there have been educational articles and publicity on where the money is eventually to go—has been sealed up in such a cave.

BUILDERS FOR CHRIST



75
PER CENT
Of Goal
Already
Pledged

For Children's Fears



Harold M. Lambert Studios

WHAT THE YOUNGER GENERATION IS ASKING With Answers by Dora Chaplin

Dear Mrs. Chaplin:

Can you tell me how to explain the subject of death to an eight-year-old? I feel quite inadequate when our daughter Betty comes down at night and starts crying. She says she does not want to die. As no deaths have recently occurred about us, I can't understand why she is suddenly dotting on the subject. . . . The only reference to death has been the swimming term, "Dead Man's Float," which she has learned to do. P. S. Tonight she told me that when you die you become an angel, which seemed to almost satisfy her.

Mrs. H.—(Conn.)

DEAR MRS. H.:

It is normal for children to ask questions about death at some time or other, and they usually pose them when they are much younger than Betty. It is not possible for parents to know what conversations about death (or any other subject) a child has had with her friends, or what pictures she may have seen. Death on the movies or television, for instance, is usually shown as being a final way of disposing of villains or rousing sympathy for the hero. I think we have to realize that as our children grow, the content of their minds must to a certain extent be a closed book to us. Christian parents naturally want them to be able to meet life armed with Christian understanding.

Of course you will want to answer Betty's questions, but on the whole we adults try to give explanations

that are far too long. Her questions on death are being answered partly by whatever attitude you and your husband have towards it, the tone of voice in which it is mentioned, and whether unconsciously you convey the idea that it is the worst thing that can possibly happen. Exactly what do *you* believe about it? May I suggest that you read Chapter IX of James Pike's *Beyond Anxiety* (Scribner's)? There you have a magnificent statement of the Christian view on death and eternal life, and I think every modern parent would be helped by reading it.

You have probably noticed what an evasive and sentimental attitude is fostered in our secular culture in relation to death, and there is also an unChristian emphasis on the preservation of the unwanted body. Children's fears about death have many roots, but probably the three chief ones are: (1) The idea that when a body is buried the *person* is buried. (2) That death is either the end, or a venture into something frightening. (3) That they, or those they love, will die.

You can see how a realistic Christian acceptance of death can help all three fears. Beginning with the last, (3) yes, everyone will die. But the Christian knows that death is not the end. (2) It is a venture into the unknown and therefore we approach it with awe, but God is with us, and if we turn to Him, nothing can "separate us from the love of God, which is in Christ Jesus our Lord." Children learn through other Christians that Christ is Lord of Life and Death. (See Romans 8:38, 39.) *Christ has overcome death.* Betty can be helped by being taught that Christ is alive. (Too many children are given the impression that He was a good man who lived 2000 years ago and they are not helped to understand that the Resurrection is the central fact of the Gospel.) (1) Lastly, we no longer need the body we used here but we are given a new one suited to the needs of the life to come. St. Paul teaches this very plainly in Cor. I, Chap. XV from verse 20. The idea of our floating around after death as disembodied spirits is not Christian.

In working with parents I find it is common for them to teach the young that somehow we become perfect at the moment of death, and there is sudden bliss for all. I think this is a notion which contributes

to the breakdown of faith in later years. We can choose to separate ourselves from God, and surely not many of us will have fully turned to Him at the time when death comes. We shall all be on different stages of our journey, having given our wills to Him in varying degrees. In Dr. Pike's words, "There will be plenty to do in the life to come—there is the task of completing one's salvation, the deepening in the knowledge of God, grasping more and more of the awe and wonder of Him and all His works." There will also be wider opportunities to use one's gifts for the work of the Kingdom. In other words, *eternal life is a gift of God through Christ*, not something we can take for granted. And we need to pray in the words of our Prayer Book, "that we may so pass through things temporal that we finally lose not the things eternal."

You can see there is no capsule answer. What I hope Betty will come to understand is that God made her, God loves her, and that He wants her to be near Him forever.

Seeking An Answer?

Do you wonder what the Church thinks about things and where you fit in the picture? Dora Chaplin can help you. Write her, c/o Episcopal Churchnews, 110 N. Adams Street, Richmond, Va.

Dear Dora Chaplin:

Some time ago my mother gave me a copy of Facts of Life and Love for Teenagers, by Evelyn Millis Duvall. I notice you have recommended it in your column. I am going to be married at Christmas and I wondered if there is anything of the kind written for married people, or engaged people; also is here a practical sort of one-on Christian marriage, written from the wife's angle?

Joan McM. (Pa.) 22 years

DEAR JOAN:

Fortunately Dr. Duvall is co-author of another excellent book called *When You Marry*. It is by Duvall and Hill, published by the same firm as the book you mention — Association Press, at \$3.75. It is a comprehensive book, and most helpful. If you do not want to spend as much as that, see if your public library has it. Many of the clergy have it in their libraries. It is more than worth the cost, with sound guidance on courtship, marriage and parenthood, and has recently been revised.

A second suggestion, written by a Christian mother of a big family, is *Background to Marriage*, by Anne Proctor. (Longman's, \$1.75.) This is not a substitute for the first book, but a wonderful addition to it. END

THE CHURCH OF THE DEVIL

An interesting parable, believed to be the first English translation of this work by the late Brazilian writer

BY MACHADO DE ASSIS Translated by W. Leigh Ribble

AN ancient Benedictine manuscript tells how the Devil once conceived the idea of founding a church. Though his gains were continuous and great, he nevertheless felt deeply humiliated by the vague role he had played for centuries without an organization, without canons, without rules, without ritual, with nothing definite.

He was existing, so to speak, on divine leavings, on human carelessnesses and favors. Nothing was fixed. Nothing was regulated. Why not have a church of his own? A church of the Devil would be the most effective way of warring against the religions and of destroying them all with one clever stroke.

"Done! There will be a church," he concluded. "Scripture will be set against Scripture; breviary against breviary. I shall have my own Mass with bread and wine in abundance; my own kind of preaching; my own bulls, novenas and everything else a well ordered church ought to have. My creed will be the universal nucleus for all souls and my church a veritable tent of Abraham. And then, while other religions fight and become divided, my church will remain united. There are many ways of affirming something but only one of denying everything."

So saying, the Devil tossed his head and extended his arms with a magnificent and manly gesture. Then it was that he conceived the idea of going before God to tell him of the plan and to hurl his challenge. He raised eyes blazing with hate, hard with vengeance, and muttered,

"Come, now is the time." Rapidly beating his wings with such a roar as to shake violently all the provinces of the abyss, he streaked from the shadows into the infinite blue.

God was welcoming an old man when the Devil arrived at the portals of Heaven. The seraphim, who had just adorned the new arrival with garlands, stood by and the Devil took his stand at the entrance with his eyes fixed on the Lord.

"What do you want of me?," inquired the latter.

"I did not come for your servant, Faust," replied Satan laughing, "but rather for all the Fausts that have been and will be."

"Explain."

"Sir, the explanation is easy. But permit me to suggest that you go on with your reception of this good old man. Give him the best place you have. Command the best cithers and lutes to do him honor with the divinest harmonies."

"Have you any idea what he did?" interrupted the Lord, his eyes full of tenderness.

"No, but he is probably the last who will have anything to do with you. Before long Heaven will be like a deserted inn whose price is too high. I am going to open up a cheap hotel. In a word, I am going to found a church. I am tired of my lack of organization, of my casual and haphazard reign. It is high time for me to win a complete and final victory. I have come like a good

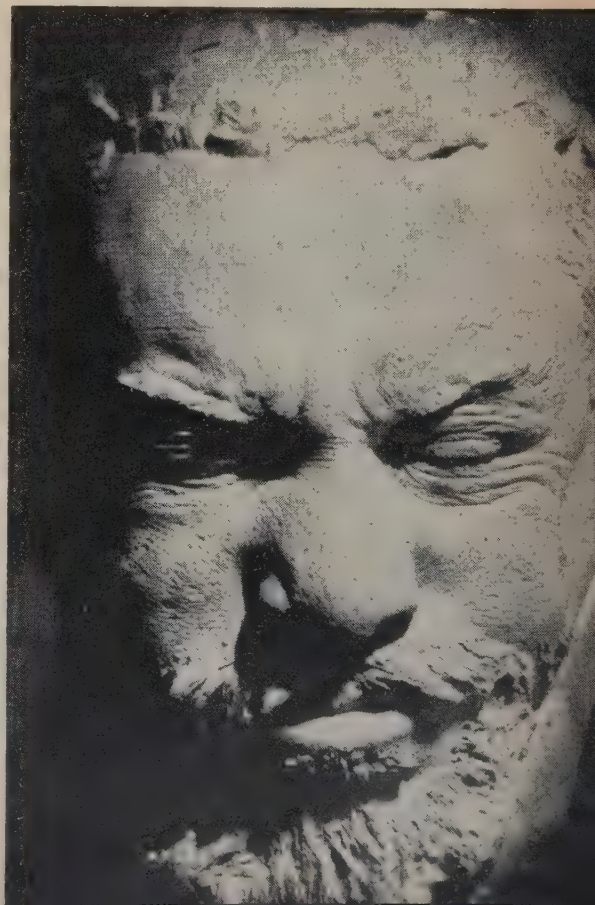
sportsman to tell you about it so that you cannot accuse me of not being open and aboveboard. It is a magnificent idea don't you think?"

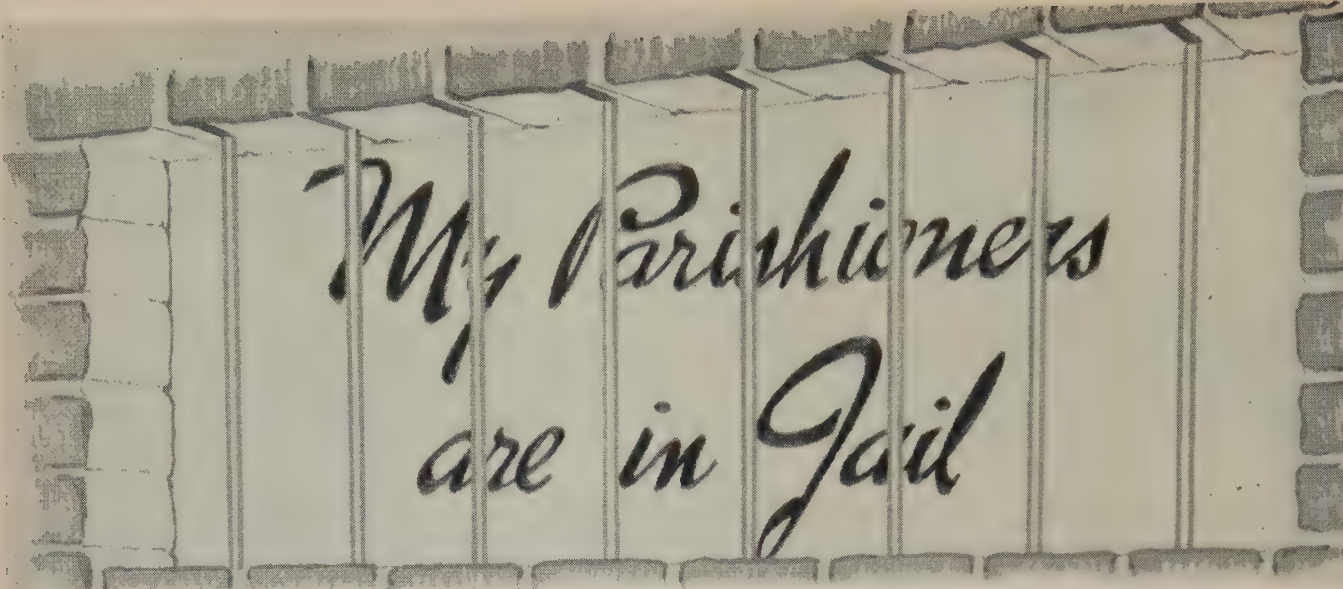
"You have come to tell me about it, not to justify it," replied the Lord.

"Quite so," agreed Satan. But one's conceit loves the applause of masters. In this case, however, the applause is going to come from a master van-

(CONTINUED ON PAGE 31)

Death Mask of de Assis





My Prisoners are in Jail

By JAMES G. JONES

Chaplain at Chicago's Cook County institution tells why
'emotional religion' is a thing to shun in prison work

A BIG and throbbing heart, a rather unrealistic viewpoint of life and a naive belief that no one can tell a lie; such is the popular idea of a prison chaplain, how he thinks, believes and acts.

Actually, to do his job effectively, a prison chaplain must be just the opposite. If he lets his throbbing heart rule his chaplaincy, he will be "bugs" in a few months.

If he is unrealistic as to the seriousness of the life of a criminal, he really has no business in a prison. If he believes every story that is told him, he is not only a fool but will surely have to deny his basic tenet of faith; there is only one truth.

First of all, a prison chaplain does not work with inmates because he believes it is wrong or immoral for a man to be locked up. It is surprising how many people, from the inmate right up to the officials of an institution, think that all a chaplain wants to do is let those "poor unfortunates" out of jail. A chaplain with his realistic viewpoint, must accept the necessity of "time" behind bars just as all mankind must accept the necessity of pain.

True, there are those who would like to believe that there is no such thing as pain. How they can believe in a loving God is hard to understand. What a cruel and vicious God it would be who created man without pain to warn him of danger! A person could lean against a white hot stove and lose his arm up to the

elbow and never know it unless he happened to see it.

A prison sentence is much the same thing. It is a pain of privation, very much the same kind of pain there is in Hell. In prison it is the privation of freedom, a right which man naturally reserves unless he has willfully forfeited his right: In Hell, it is the privation of the vision of God, a right which every man is created to achieve, but which some men forfeit through their own sinful wills.

As pain, by warning a person that he has stumbled against a hot stove, can be termed a good, so the pain of a prison sentence can be termed good. The one warns man that unless he moves he will lose his arm; the other warns man that unless he changes his ways, he will lose his freedom. Medical science has many methods of treating a burn. A wise doctor when he treats a burned patient, hopes that the person will learn to stay away from a hot stove, and also that the burn will not scar or mutilate.

A prison chaplain is such a doctor, only he is a doctor of souls. He hopes first that the pain of the loss of freedom will teach the inmate to never again use his will contrary to the law of man, a law which almost always can be traced through common law back to the natural and revealed law of God. The chaplain also doctors and medicates the soul of the inmate in the hope that the sentence will not scar the man so badly that he is

lost to God, the Church, and Society.

A prison chaplain believes in "time" but, in the jargon of the "joint," in "good time." He, with St. Paul, wants man not to be overcome with evil, but rather to overcome evil with good. He would rather that no man would have to serve a sentence, just as he would rather that no man would have to suffer pain. But he would also not wish to do away with pain for, just as pain has its purpose in God's creation, so has a prison sentence. Its purpose is to warn and teach not to mutilate. A chaplain works towards helping "time" achieve its rightful purpose.

A question often asked a chaplain is, "How is it that a man can be a member of the Church and still commit a crime serious enough to warrant a sentence in jail?" In our pride we forget St. John, who says that the truth is not in a person who says he has no sin. Thus the answer, basically, is that there is really no difference in us, we all sin. Some, however, choose to do their sinning in the realms upon which society has chosen to set limits, and they end up in prison. One could go into a long discussion on original sin and loss of grace. But this loss is true of all people, not just inmates, and therefore does not answer our original question.

One fact does stand out in the religious life of an inmate. His religion (if he has any at all) is usually an emotional religion of a subjective na-

ture. He does not have a religion of the will and intellect. He does not understand realistic objective religion such as God's One, Holy, Catholic and Apostolic Church has always taught.

Many people (among them many good but erring Episcopalians) have only a religion of feeling. They are the ones who go to Church because "Father X is such a wonderful preacher," or "the singing is so moving." Such people are inclined to go to Church when they feel like it. . . . Their religion is only as big as their emotions. They love God when they feel good and don't love Him when they feel bad. Their religion may seem outwardly very deep, but it is actually governed not by a love of the will and intellect, but by a bundle of emotions.

When one of these "feeling" Christians runs into an emotion that is stronger than his religious emotion, the first outweighs the second and he falls. If the area in which he slips is contrary to the law, he ends up in jail.

His Religion Slips

A person whose religion is governed by his emotions will love God and pray hard when things are going well, his health is good and he is not too tired. But when he runs into the trials of life, poor health, his religion slips. Then if another emotion operates on him, such as a strong desire for money or another man's wife, he will succumb because his religious emotion is not strong enough.

How can the Church and society combat this? It is obvious! Man must again come to realize that his religion must be objective. He must love God with his will and thus subject his body and the emotions to that will. He must not limit God by his emotions of "tears in the morning and laughter in the evening!" When his religion becomes objective, he will know that the knowledge, the love, and the power of God is operative no matter how high or low he feels at the moment. He will then use that power of God to grow closer to God and to resist the emotional temptation to commit sin.

This contrast between a religion of "feeling" and a religion of will and intellect is found everywhere, but the contrast is intensified in a prison because it is there we see most clearly the results of a religion of "feeling."

The parish priest, when he teaches the objective Real Presence—that our Lord is really present in the Holy Communion—whether or not one

feels that He is there, is combating the same heresy as the prison chaplain who teaches that God's Grace will operate no matter how exalted or how depressed a man may feel.

Thus, the religious philosophy of a prison chaplain is exactly the same as any priest working with mankind. He must shun emotional, spine shivering religion like the devil shuns holy water, and teach the objective religion of Christ. He must not try to convert his men by emotional revivals, for that is combatting an emotion with another emotion. Rather, he must combat all emotion—the emotion which led the inmate to crime and the emotional religion which swayed under the strain. The chaplain fights a throbbing heart with objective factual religion.

The Real Question

It is all very well to imply that Johnny is in prison because he didn't have vitamin D milk as a child or had only a class "c" playground in which to romp. The chaplain will agree these might have been factors in Johnny's problem. The real question is, "why does Johnny fall into a prison situation, while Jimmy, who lived next door, does not?"

Certainly, the Church has agreed with those modern findings which show a phenomenal relationship between broken, divorced, homes and crime among the children. A chaplain rejoices that criminology is coming to agree with what Jesus Christ himself taught—no divorce!

On the matter of divorce, or any other factor that conditioned a person, a prison chaplain operates somewhat differently than the parish priest. It is the job of a parish priest to insure that divorces and broken homes do not take place. It is his job with all communicants of the Church to see that the environment of the neighborhood is such as to lead to wholesome living.

Crime Not Forced

A prison chaplain, however, has to take the men where they are. We have no families or children. We have men or women who today have committed a crime. It is all very well to point out past experiences as being the reason, but a chaplain must show what relation the will has in giving in to these situations. We must show that even though past experiences may have conditioned the man to a crime, it is the will that must consent. No person is forced to commit a crime!

A chaplain works to insure no second, third or habitual offenses. He teaches objective religion of the will, a religion which will allow God's

grace to transcend past conditioning. He takes the man where he is, recognizing but not particularly caring what his past has been.

On the matter of discerning truth from lies, a chaplain, trying to be gentle as a dove and sly as a fox, does not openly question everything an inmate tells him. For this he is often accused of believing everyone. A prison chaplain has one of three courses to follow. He can blithely accept every story of a "bum-rap" he hears and thus lose the respect of his men, for no inmate really respects someone he can "con." On the other hand, he can become cynical much like outmoded penologists, and believe little or nothing of what he hears. This classifies the chaplain with the system and again puts him on the other side of the bars. Or he can choose a happy medium, challenging an obvious lie, but not trying to play God and read the minds of everyone he interviews. After all, when it is all said and done, who is hurt by an inmate lying, the chaplain or the inmate?

We are just priests working to bring sinful man to repentance, (a repentance slightly deeper than the average general confession muttered on Sunday morning) and by God's Grace, to bring man to the knowledge and love of God. Our parishioners happen to be in prison.

Pray to God that our work may be as successful as was St. Paul's when he converted, not only his fellow inmates, but the guards themselves.

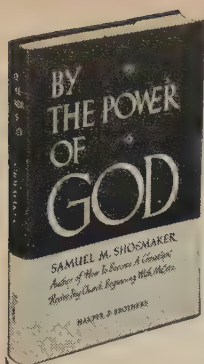
END

Fr. Jones (r.), Warden Scanlon and Fr. Canavan admire inmate's work



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ONE of the major publishing events of the year is the appearance of the final four volumes of Toynbee's massive *Study of History*.

► *A Study of History, Vols. VII-X. By Arnold J. Toynbee. Oxford University Press. \$35.00.*

This work, in its entirety, is one of the great intellectual achievements of our generation. Inevitably it is controversial, for it does two of the most daring things an historian can attempt. It founds itself upon a schematic theory of history, which has often been done by historians but is always an invitation to attack. And it attempts to relate the facts within this scheme to extensive considerations of contemporary world problems and prospects.

Even when objectivity toward his data is pretended by the historian, thesis creeps in at the back door in the process of the selection of data. A work on such scale as Toynbee's, attempting to take whole civilizations in their rise and fall as his units of study, draws the continual sniping of the specialist in some era or place whose criticism consists of pointing out mistakes Toynbee may have made, or is alleged to have made, in the specialist's narrower field of reference.

Such considerations are not the issue at all. Toynbee's function is to stimulate our sense of history, its patterns and meanings, in ways that are ceaselessly fruitful and provocative. Total acceptance of the written word as it stands (or of whole segments of the thesis) is not involved. Toynbee states that now that the work is complete, he and his wife are already engaged in the long task of reconsideration and revision, under the impact of new knowledge and archaeological discovery, and of criticism of his thesis from many quarters. Here is enough of an answer to the smug or picayune critic. Professor Toynbee probably can criticize his work more adequately than most who try it. The first phase of revision, he says, will be the publication of a separate volume of "Reconsiderations" analogous to Augustine's *Retractions*. So in a sense, though

complete, the work is still very fluid.

I hope and trust that although only a limited number of readers of this page may read the four volumes in sequence, that nevertheless there may be a goodly number who will resort to libraries and read them in part. With this in mind, I shall use my limited space to commend to you certain particular sections and chapters, some of them relatively brief, which are part of Toynbee's central theses and conclusions.

The heavy emphasis upon God in history, and man's relationship to Him, is one of the areas of dispute in Toynbee. His entire approach is repellent to the materialist historian, on these grounds; at the same time, one is certain to find those who would debate with him or repudiate him on grounds of specific theological controversy. I can only report that Toynbee has much to say to those whose religious belief finds God at work in history and the Incarnation an historic fact.

In Volume VII, I direct you specifically to the extensive section on Universal Churches. Most of the work's large divisions, and many of the shorter thematic chapters, lend themselves reasonably well to separate reading.

In Volume IX, I recommend a powerful chapter called "The Freedom of Human Souls That is the Law of God." Our evidence declares that Man does not live under one law only; he lives under two laws, and one of these two is a Law of God which is Freedom itself under another and more illuminating name."

Volume X is the one I would commend most particularly to the occasional reader. The subject of the volume as a whole is "The Inspirations of Historians." It is a superb evocation of the historical imagination and the relation of all of art to history. Two of its chapters I wish might be read by everyone who teaches a class in history—or literature, for that matter, since fundamentally the two are indivisible. These are "The Feeling for the Poetry in the Facts of History," and "The Quest for a Meaning Behind the Facts of History."

Prior to these, he has argued that

"The Impulse to Investigate the Relations Between the Facts" is "a desire, not just to know the facts, but also to divine their meaning" and that "This quest is, indeed, ultimately a quest for a vision of God at work in History; and the first blind step along this pilgrims' way is a desire to understand how the facts of His-

RECOMMENDED READING

Religion and Freedom of Thought. Miller, Calhoun, Pusey, Niebuhr. Doubleday. \$1.00.
Man's Unconquerable Mind. Gilbert Highet. Columbia Univ. Press. \$2.75.
A Fable. William Faulkner. Random House. \$4.75.
The Man in the Thick Lead Suit. Daniel Lang. Oxford. \$3.50.
Through Malan's Africa. Robert St. John. Doubleday. \$3.95.
Medieval Essays. Christopher Dawson. Sheed & Ward. \$3.50.
The Darkness. Evan John. Putnam. \$3.50.
Love, Power, and Justice. Paul Tillich. Oxford. \$2.50.
Dante: Hell. Tr. & Ed. by Dorothy L. Sayers. Penguin. 65¢.
The Confidential Clerk. T. S. Eliot. Harcourt. \$3.00.

tory hang together" . . . or . . . "How has this come out of that?"

The two chapters singled out above, on the poetry and the meaning in the facts of history, contain for anyone, and I think especially for the teacher, a magnificent projection of the mystery and miracle in history—the intangible but powerful and real sense of communication or contact across time and space. The historian is the time-traveller *par excellence*, and the responsive reader can be passenger with him. Toynbee illustrates this experimental fact by a wealth of allusions to his own life, from boyhood to recent years.

The excitement of history consists in the "Soul's response to . . . irruptions into Time out of Eternity." History permits us "a magical translation to a distant point-moment in Space-Time." He speaks of "Time-pockets" and of the sudden poignant sense of historic immediacy which sometimes visits us, as a falling "into the deep trough of Time."

Now I shall weave together a few lines that offer clues to the tone of his conclusions, for indeed, these two chapters mark the close of the work as a whole.

"When we are investigating the relations between the facts of History, we are trying to see God through History with our intellects." He observes that history is offered in two irreconcilable versions: that which says "Man Makes Himself,"

(CONTINUED NEXT PAGE)

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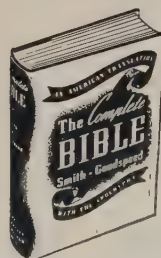
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and that which says with the Psalmist, "It is He that hath made us and not we ourselves."

"The meaning behind the facts of History towards which the poetry in the facts is leading us is a revelation of God and a hope of communion with Him." Diversion from this course into glorification of Man "precipitates the man-worshiper into a continuing fall from idolatry through disillusionment to an eventual depreciation of Man which is almost as excessive as the adulation to which it is the inevitable sequel. Happily Man can find no rest in this spiritual *cul-de-sac*, and his disillusionment with his grotesquely deified Self drives him back into the narrow way which leadeth unto Life across a bridge built for him by the saving irony of the Gospels."

"God is the source from which Man derives his significance as well as his consciousness and his life, and the purpose of God that is the reason for Man's existence is that the creature should re-enter into communion with its Creator . . . God's presence and participation transfigure a precarious Brotherhood of Man into a Communion of Saints in which God's creatures are united with one another through their union with their Creator."

With this, *A Study of History* ends except for a sequence of passages from the Prayer Book and other sources, and finally a remarkable Litany of his own, praising God in all His Names and seeking the intercession of all His servants.

► **The Lie About The West.** By Douglas Jerrold. Sheed & Ward. 85 pp. \$1.75.

Subtitled his book, "A Response to Professor Toynbee's Challenge," Mr. Jerrold makes an indignant repudiation, specifically of last year's lectures *The World and the West*, but by extension, of Toynbee's total approach to history. It is interesting, and some of its detailed points of historical argument may be well-taken. In essence, however, it strikes me as an excited misreading and twisting of Toynbee, on a basis of "100% Christianity" in the sense that we speak of "100% Americanism." Mr. Jerrold implies that Toynbee is ready to abandon and surrender the West to Communism. He calls him "spokesman" for "the liberal humanist world." Both these charges are remarkable in the light of even the few quotations from the *Study*, as reviewed above. Mr. Jerrold considers this no time to criticize our side or search ourselves. END

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Hitchcock: Tricks and Twists

By WILLIAM MILLER

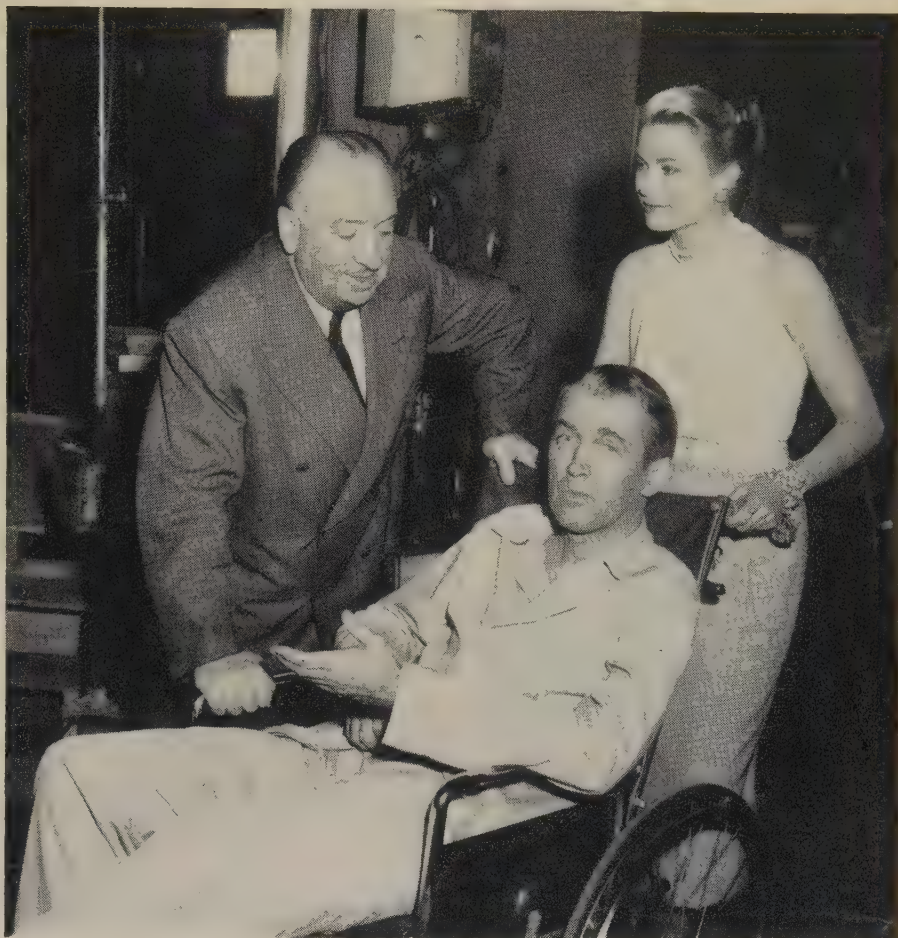
ANGLICAN clergymen are said to be avid readers of mystery novels. Perhaps they are also fans of Alfred Hitchcock's mystery movies, like the recent "Rear Window" and "Dial M for Murder."

There seems to be a curious relationship between English, being religious and liking good mysteries, a relationship I have been told about but cannot explain. Being feminine also seems to fit into the complex sometimes; many of the best of the English mystery writers, whose plots often involve vicars and rectories and church programs as an American mystery never would, are women. One of them is a theologian and religious dramatist when she isn't busy with mystery writing.

I have never met any of the English mystery novelists, but I have a mental picture of what they would be like: brisk, talkative, middle-aged maiden ladies, given to no-foolishness, dressed in sensible tweed suits, striding across the heath through the fog. That is something of the way that Alfred Hitchcock pictured them, too, when he satirized them a bit in an earlier movie, "Suspicion."

Maybe Hitchcock is amused by these feminine mystery writers, but the best of his pictures have the same good qualities as the best of their books: they have a satisfying intellectual complication, an artful evocation of the reader's interest and emotional involvement, suspense, a sufficient detachment from ordinary life, a recognition of an obligation to form and style, and the creation of an intriguing atmosphere. In other words, they are entertainment as it should be.

The standard of what is "good" entertainment is not, as too many comments by religious folk imply, simply the absence of "morally objectionable" parts, so that entertainment may be said to be "wholesome." Entertainment may be, as the New York Herald Tribune critic, Walter Kerr, once said in *Commonweal*, "perfectly clean and perfectly terrible." A view of entertainment which has no index of value save "wholesomeness" may hurt rather than help the cause, by leading in the direction of



Hitchcock, with Jimmy Stewart and Grace Kelly on 'Rear Window' Set

the banal, away from the interesting and refreshing.

Those English clergymen, on their days off, and the rest of us, too, for that matter, need something that truly "entertains": that catches the imagination and interest, and arouses intellectual and emotional responses, and satisfies the responses it has aroused within its own operation: that is true "play." Another inadequate view of entertainment, to which a too moralistic religion may be prone, is that it should be "improving": that there should be a message or remainder or result left over. But the attempt to mix entertainment and explicit "message" is usually unsatisfactory to both.

We are rightly annoyed when a mystery novelist—not one of the English ladies, for they are usually too good to do this—tries to mix in a bit of his political or social philosophy with the mystery. We are an-

noyed, even if we happen to agree with the "message," for that wasn't what the rules of the game provided for.

Alfred Hitchcock usually stays within the understood rules of mystery-suspense entertainment in his films. In *Rear Window* there are a couple of slightly unsettling places where the film seems to take itself seriously, and ask moral questions about neighborhoods and window-peeping. But mostly, it's just a tricky kind of a thriller. The standard which we should employ in judging such entertainment is not just whether it is harmless and wholesome, nor whether it has an improving message, but whether in its own terms it is well done, interesting and intelligent.

Hitchcock's movies usually are. The two this year are not quite up to his best. "Dial M for Murder," the better

(CONTINUED NEXT PAGE)

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FILMS OF INTEREST

The American entries in the Venice Film Festival, in the order of our judgment of their worth, were: *On The Waterfront*, a powerful and well-done movie, about which we have reservations recorded in a previous issue of ECnews, but which is unquestionably outstanding; *The Caine Mutiny*, an excellent picture, which has the same problems of moral and meaning as the novel and play: are we really supposed to prefer incompetence in authority in a good cause, to critical intelligence? *Executive Suite*, the Hollywood view of business vocation; and the undeserving *Three Coins in the Fountain*, nice fountains, pretty scenery, bad plot.

FOR THE FAMILY

The Little Kidnappers: a strongly recommended film.

The Vanishing Prairie: Walt Disney feels that art should improve on nature with music and tricks, and sometimes there is a bit of a cruel streak in his nature films, but the shots are wonderful.

Broken Lance: a high-level Western with an outstanding performance by Spencer Tracy, and no "bad guys" till the end.

of the two, is a light, genteel, cerebral thriller such as would delight the English mystery women, and, possibly, their clerical readers; it represents a genre which, unfortunately, seems to be passing, that of the murder story which appeals to the higher rather than the lower instincts. George Orwell once observed that the older type of thriller, like the Raffles stories, even though they had a criminal for a hero, were less anti-social than many modern thrillers with a more or less law abiding detective for a hero. *Dial M* is of the older type, in which the central figure is a cad; that word, with its implication of a code and sense of proprieties even in a murder story, can scarcely be used of anyone in the jungle of modern brutal mysteries.

Given a good script, like that of *Dial M* which was taken from a successful play, Alfred Hitchcock provides good entertainment. Even without a well-knit script, his pictures are always interesting. He loves tricky effects: camera angles, twists, touches. In *Dial M* he shoots part of the picture from an angle up by the chandelier. In *Strangers on a Train*, he showed the murder reflected in the glasses of the victim, a shot of fingers groping for a key dropped down a grate, a mad scene of a merry-go-round whirling in utter confusion. Hitchcock specializes in things like leveling on the glass of milk which

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Stewart looking out "window"

may or may not contain poison, a gun shot at the audience which turns the screen a vivid red, a Salvador Dali dream sequence, the windmill, the tennis game, or the train woven into the action. Recently he has added formal gimmicks to these particular ones, twists involving the whole plot and picture. *I Confess*, one of his better recent efforts, was built around the confession of murder to a priest, who bound by his vows could not reveal what he knew even when he himself became suspected of the murder. *The Robe* took place entirely in one room; *Rear Window* takes place entirely in one courtyard.

Hitchcock's best films have something more than these tricks: good satire, like that of the two English cricket fans in *The Lady Vanishes*;

good character portrayal, like a brief and touching incident in a Scotch cabin, where lives a tyrannical husband and his tender-hearted young wife, during the long chase in Hitchcock's best picture, *The 39 Steps*. But mostly Hitchcock doesn't try for high art; there are a few passes at neighborhood realism in the colorful courtyard in *Rear Window*, but they are a far cry from what an Italian picture, in black-and-white, would have done. Hitchcock mostly contents himself with entertaining us, with tricks and twists and suspense which are interesting to the mind at play.

And what he provides—interesting entertainment—is not to be despised. We need to avoid a moralistic and legalistic religion which has a theory of entertainment which destroys it: in which even play is judged solely by the sober standard of moral effect, and so isn't play any more. We live in a world with increased leisure, which is more and more filled with narcotic kinds of brutal amusements, like the mystery stories and films of Mickey Spillane. They have their "message" all right, a message to the spleen of hate and sadism. Mere wholesomeness can't beat them; improving messages can't either. But maybe Alfred Hitchcock's tricky pictures, like the mysteries written by the sensible tweed-suited English ladies, and read by Anglican clergymen, can help. They provide for us the intrigue and interest and entertainment of a well-done mystery. END

THE CHURCH OF THE DEVIL

(CONTINUED FROM PAGE 23)

quished in spite of himself. Well, I must be off to lay the cornerstone of my church."

"Go!"

"Shall I let you know what luck I have?"

"No, it isn't necessary. It is enough for you to explain to me why it is that you are only now starting a church, since you have been dissatisfied so long with your lack of organization."

The Devil smiled with an air of contempt and triumph. He had some cruel notion in his heart, some poignant recollection from his store of memories, something which, in this brief instant of eternity, caused him to believe that he was superior to God himself. But he repressed the smile and said:

"Only just recently have I concluded an observation begun some centuries ago, that the Virtues, the daughters of Heaven, are great in number and comparable to queens but their garments of velvet end in

cotton fringes. Now, I propose to pull them down by this fringe and draw them all into my church. After them will come those clothed in pure silk."

"What a wind-bag!" murmured the Lord.

"Now listen. There are many women who kneel at your feet in the temples of the world. They wear the clothes of the drawing-room and of the street. Their faces are dusted with the same powder and their handkerchiefs give off the same perfume. Their eyes waver with curiosity or devotion between the breviary and the mustache of the roue. Again, behold the ardor—the indifference, at any rate—with which this certain gentleman manages to get into print the kindnesses he so liberally scatters among the poor—shoes, clothes, money, or any of the various material necessities of life. I do not wish it to appear, however, that I am going to waste my time on matters of such small moment. I shall not say any—

(CONTINUED NEXT PAGE)

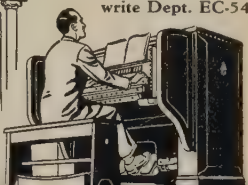
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thing, for example, of that officer of a certain sacred brotherhood, who in a procession bears love for you in his bosom and on it a religious decoration. I shall aim at bigger game . . ."

At this, the seraphim rustled their wings which had become heavy with boredom and drowsiness. Michael and Gabriel looked beseechingly at the Lord. God interrupted Satan.

"All that you say has been said over and over by the moralists of the world. If you have neither the power nor the originality to renovate such a trite subject, it would be well for you to shut up and go. Look!, all my legions show clearly in their faces evidence of the tedium you cause them. Even this old man is bored. Have you any idea what he did?"

"I told you once that I do not."

"After an honest life, he had a sublime death. Caught in a shipwreck, he was saving himself by clinging to a plank, but he saw a newlywed couple in the flower of life struggling against death. He gave them the plank and sank down into eternity. There was no public to witness, only the sea and the sky above. Where in his case do you find the fringe of cotton?"

"Sir, I am as you know the spirit which denies."

"Do you deny the nobility of his death?"

"I deny everything. Misanthropy can take on the appearance of charity. For a cynic to save the lives of others is really to work them harm . . ."

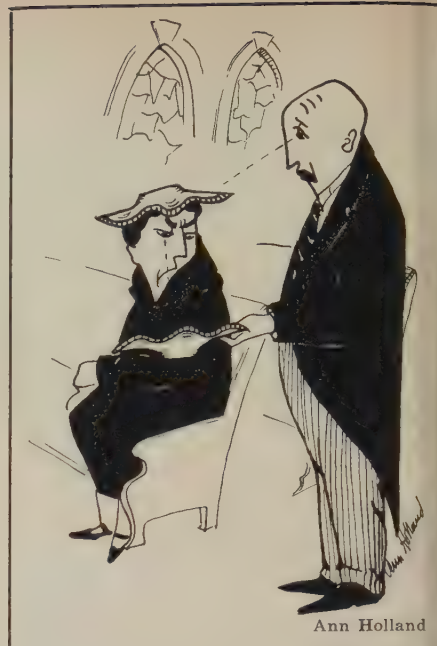
"Subtle wind-bag!" exclaimed the Lord. "Go! Go ahead and found your church! Call down the Virtues! Seize their fringes! Summon everyone but begone!"

In vain did the Devil try to say more. He was commanded to be silent. At a signal, the seraphim filled Heaven with the harmony of their hymns. Suddenly, Satan found himself out in space. He folded his wings and like a bolt of lightning fell to earth.

Glad Tidings to Men

Once on the earth, the Devil lost not a moment. He quickly put on a Benedictine cowl, a habit of good fame, and began to spread his new and extraordinary doctrine with a voice which struck a chord in the heart of the age. He promised to any who would come after him the pleasures of the earth, all its glories and the most intimate delights. He admitted that he was the Devil but this only to rectify the notion which men had of him and to give the lie to tales told about him by pious old women.

"Yes, I am the Devil," he declared.



Ann Holland

"But not the Devil of sulphurous nights and of bed time stories. I am not the terror of children, but rather the only and true Devil, the very genius of Nature, to whom that name was given in order to alienate him in the affections of men. You see me now, how gentle and likeable I am. I am your true father. Come now, take my name, invented for my humiliation and make of it a trophy and a standard. I will give you everything, everything, everything . . ."

So he spoke in the beginning in order to stir up enthusiasm, to wake up the indifferent, to gather multitudes at his feet. And they came in droves. When they came, the Devil undertook to define his doctrine which was just that to be expected from a spirit of negation. This was only with regard to its substance. With regard to its form, it was sometimes subtle, at others cynical and shameless.

He clamored that the accepted virtues must give place to others more natural and legitimate. Arrogance, lust and sloth were rehabilitated. So was avarice, which he declared to be the mother of economy, only the mother was robust and the daughter a starveling. Anger had its best defense in the existence of Homer. Without the fury of Achilles, there would have been no Iliad; "Sing, O Muse, the wrath of Achilles, the son of Peleus." The same was said of gluttony which produced the best pages of Rabelais and many excellent verses of Hyssope.

So superior a virtue was it that no one remembered the battles of Luculus—only his suppers. It was gluttony that really made him immortal. Now,

(CONTINUED ON PAGE 34)

Clergy Placements

Ordinations To Diaconate

AMUSSEN, DONALD, June 12, at the Washington Cathedral, Washington, D. C., by the Rt. Rev. Angus Dun, Bishop of Washington.

ANDERSON, DAVID LEONARD, July 11, at Christ Church, Oberlin, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio.

ANNAND, JAMES EARLE, June 2, at Trinity Church, New Haven, Conn., by the Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles.

ARCHER, ARTHUR ALBERT, June 2, at Trinity Church, New Haven, Conn., by the Rt. Rev. Richard Stanley Merrill Emrich, Bishop of Michigan.

ARNOLD, DAVID WIGHTMAN, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Peter's, Stone Ridge; St. John's, High Falls, and All Saints, Rosendale, N. Y., as minister-in-charge.

ANSTILL, STEPHEN P., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to Trinity Church, Melrose, as curate.

BELSHAW, GEORGE P. M., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to St. Matthew's Mission, Waimanalo, Oahu, Hawaii.

BISHOP, JOHN WESLEY, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to Church of the Redeemer, Cincinnati, Ohio, as assistant minister.

BOGART, JOHN LAWRENCE, June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles.

BOTT, HAROLD RAY, June 2, at Trinity Church, New Haven, Conn., by the Rt. Rev. Girault McArthur Jones, Bishop of Louisiana.

BOYD, MALCOLM, June 12, at St. Paul's Cathedral, Los Angeles, by the Rt. Rev. Francis Eric Irving Bloy, Bishop of Los Angeles.

BRONK, HAROLD RAYMOND, JR., June 2, at Trinity Church, New Haven, Conn., by the Rt. Rev. Oliver James Hart, Bishop of Pennsylvania.

BROWING, EDMOND LEE, July 2, at Church of the Good Shepherd, Corpus Christi, Tex., by the Rt. Rev. Everett H. Jones, Bishop of West Texas. Assigned to Church of the Good Shepherd as curate and director of religious education.

BUCHANAN, ALBERT BROWN, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Bartholomew's Church, N. Y., as assistant minister.

CALVERT, MEREDITH MENDENHALL, June 13, at the Cathedral of St. John the Divine, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York. Assigned to St. Thomas Chapel, N. Y., as assistant minister.

CAREY, JAMES, JR., June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Grace and St. Peter's Church, Baltimore.

CATHCART, JOSEPH NATHANIEL, June 30, at Christ Church Cathedral, New Orleans, by the Rt. Rev. Girault M. Jones, Bishop of Louisiana.

CLARK, HOLLAND BALL, June 27, at Christ Church, Savannah, by the Rt. Rev. Middleton S. Barnwell, now retired, Bishop of Georgia.

COOPER, ERWIN SMITH, June 26, at Emmanuel Church, Elmira, N. Y., by the Rt. Rev. Walter M. Higley, Suffragan Bishop of Central New York. Assigned to Tioga County work as assistant missionary.

CRAIGHILL, PEYTON GARDNER, July 10, at St. James Church, Lothian, Md., by the Rt. Rev. Lloyd R. Graighill, retired Bishop of Anking (now rector of St. James), acting for the Bishop of Maryland. Assigned to Church of the Redeemer, Baltimore.

CROCKER, JOHN, JR., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to Trinity Church, Boston, as curate and in charge of college work.

DANNER, CHARLES EUGENE, JR., June 25, at St. Paul's Church, Baltimore, by the Rt. Rev.

Noble C. Powell, Bishop of Maryland. Assigned to Emmanuel Church, Baltimore.

DAUGHTERY, HOWARD D., JR., June 26, at St. Peter's Church, Brentwood, Pa., by the Rt. Rev. William S. Thomas, Suffragan Bishop of Pittsburgh.

DAVIS, GORDON B., June 4, at St. John's Church, Hopewell, Va., by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia. Assigned to St. John's Church, Chester, Va., as deacon-in-charge.

DAVIS, JAMES H., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to Church of the Redeemer, Ansted, Va., as vicar.

DEMERE, CHARLES CLAPP, June 27, at Christ Church, Savannah, by the Rt. Rev. Middleton S. Barnwell, Bishop of Georgia, now retired. Assigned to St. Anne's Church, Tifton, Ga., as vicar.

DENISON, BRYANT WHITMAN, July 11, at Christ Church, Oberlin, Ohio, by the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. Assigned to Christ Church as assistant.

DERAGON, RUSSELL LELAN, June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Henry Walter Gray, Bishop of Connecticut.

DETOR, GEORGE ANTHONY, June 24, at All Saints' Church, Syracuse, N. Y., by the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York. Assigned to St. Mark's Church, Chenango Bridge, and St. Luke's Church, Harpursville, N. Y.

DIXON, EUGENE CHARLES, JUNE 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Charles Avery Mason, Bishop of Dallas.

DRAPER, CHARLES, June 27, at St. Thomas' Church, White Sulphur Springs, W. Va., by the Rt. Rev. Robert E. L. Strider, Bishop of West Virginia. Assigned to St. Thomas' and Emmanuel Church, Oakhurst.

DRULEY, KEITH, June 21, at St. Paul's Cathedral, Los Angeles, by the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles. Assigned to St. Luke's Church, Long Beach, as curate.

ELDER, ROBERT MACRUM, June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to St. James Church, Monkton, Md.

ENGRAM, WESLEY T. S., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to St. Stephen's Church, Lynn.

ETHERTON, DONALD FRANCIS, June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Ascension and Prince of Peace, Baltimore, Md.

ETZEL, ROBERT W., June 19, at St. Paul's Cathedral, Boston, by the Rt. Rev. Norman B. Nash, Bishop of Massachusetts. Assigned to All Saints' Church, Belmont, as curate.

FAUGHMAN, WILLIAM DONNELL, June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Ascension, Middle Rive, Baltimore, Md.

FENHAGEN, JAMES CORNER, II, June 25, St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to Holy Nativity, Baltimore.

FETTERHOFF, IRA LINCOLN, June 25, at St. Paul's Church, Baltimore, by the Rt. Rev. Noble C. Powell, Bishop of Maryland. Assigned to St. Michael and All Angels, Baltimore.

FLEENER, THOMAS WALTER, June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Charles Avery Mason, Bishop of Dallas.

FLEENER, WILLIAM JOSEPH, June 2, Trinity Church, New Haven, Conn., by the Rt. Rev. Charles Avery Mason, Bishop of Dallas.

FLEMING, PETER WALLACE, June 24, at St. Paul's Church, Augusta, Ga., by the Rt. Rev. Middleton S. Barnwell, Bishop of Georgia. Assigned to St. Paul's Church, Jesup.

FOCHT, ALFRED PAUL, June 27, at Grace Cathedral, San Francisco, by the Rt. Rev. Karl Morgan Block, Bishop of California. Assigned to St. Barnabas', Arroyo Grande, and St. Luke's, Atascadero, as vicar.

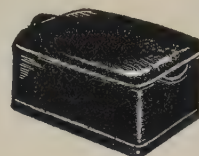
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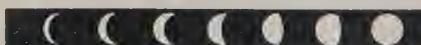


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putting to one side these literary or historical considerations, in order to show only the intrinsic value of that virtue, who would deny that it is better to feel in one's mouth and belly good food in abundance than occasional morsels and the saliva of starvation? For his part, the Devil promised to put in the place of the wine of the Lord, a metaphorical expression, the wine of the Devil, a direct and true locution, for his own people would never lack the product of the best vines of the world.

With regard to envy, he preached coolly that it was the paramount virtue, the well spring of infinite prosperity. A precious virtue, indeed, which would come to supplant all others by its own right.

Wildly enthusiastic, the crowds ran after him. Into them, with great bursts of oratory, the Devil instilled the whole new order of things, changing their thinking, making them to love the perverse and to detest that which was sound.

Nothing was more curious, for example, than the definition he gave to fraud. He called it man's left arm. The right arm was force.

"Many men are naturally left-handed, that is all," he concluded.

Now, he did not insist that all should be left-handed, for he was not an exclusionist. Though some were right-handed and others left-handed,

he accepted all, except those who were neither.

The most rigorous and profound demonstration, nevertheless, was that of venality. A casuist of the time termed it a monument of logic. Venality, said the Devil, was the exercise of a right superior to all others. If you can sell your house, your ox, your shoe, your hat, things that are yours by a juridic and legal reason, but which in any case, are external to you, why is it that you cannot sell your opinion, your vote, your word, your trust, things which are more your very own because they are your conscience, that is, you yourself? To deny it is to fall into absurdity and contradiction.

For are there not women who sell their hair? Is not a man able to sell a part of his blood that a transfusion may be given to another suffering from lack of blood? The hair and blood, physical parts of the body—shall they be accorded a privilege denied to the moral part of man?

Thus demonstrating the principle, the Devil did not delay in expounding the advantages of the temporal or pecuniary order. Afterward, he showed further that, in view of social prejudice, it was well to dissimulate the exercise of a right so legitimate, thereby practising at the same time both venality and hypocrisy and by so doing double one's merit.

MEDITATIONS AND MUSINGS

GENTLENESS

BY ERIC MONTIZAMBERT

A primary reason for the new revision of the King James version of the Bible was the obvious change in the every day meaning of common



English words. On the whole the R.S.V. makes the King James version say to the people of today precisely what it said to the Englishman of 300 years ago. In so doing, by the aid of significant discoveries in textual material, it also recovers the meaning of the Greek and Hebrew writings which lie in the background of our contemporary Scriptures.

Nowhere, perhaps, is this more vividly illustrated than in this next to the last of "The Fruits of the Spirit." The old translation said "meekness"... a noble word in the days of James I of England: a debased term

in the minds of the men of our times. When they hear it think of Uriah Heep with his sniveling hypocrisy. At least they picture the backstepping "Mr. Milktoasts" of the popular cartoon. Had we been French this speech debacle would not have overtaken us, for they—singularly mobile in their tongue—write "debonaire." At once the bold, gentle, ever gracious St. Francis possesses the imagination. This "troubador of God", as all men named him, stood for the daring proclamation of the Gospel come what might. His imitation of Christ came closer to the joyous model of his Master than that of almost any other. He was brave. He was humble. He was selfless.

So our translators have done well. "Gentleness" is the word which carries the fulness of the Apostle's intent into the speech of our day at the moment of its greatest need.

Up and down he went, examining everything, setting everything right. It is clear that the Devil opposed the pardoning of insults and other kindred maxims of kindness and cordiality. He did not formally prohibit gratuitous slander but insisted that it be exercised for retribution, money or some other profit. In certain cases, nevertheless, in which it would be an imperious expansion of imaginative power and nothing more, he forbade the receiving of any reward, for it was equivalent to making sweat pay. All forms of respect were condemned by him as possible remnants of a certain social and personal decorum, omitting, however, the one exception of esteem. But this exception was soon eliminated by the consideration that esteem, converting respect into simple adulation, the latter became the sentiment applied and not the former.

To complete his work, the Devil understood that it devolved upon him to cut through the whole of human solidarity. The love of neighbor was a grave obstacle, indeed, to the new institution. He showed that the rule was an invention of parasites and insolvent merchants. One need not render his neighbor anything except indifference, or in certain deserving cases hatred or contempt. He proved that the notion of loving one's neighbor was erroneous by citing a certain priest of Naples, the cultured and excellent Galliani, who wrote to a marquess of that ancient era, "The devil with neighbors! There are no neighbors!"

The only consideration under which he permitted love for a neighbor was when the neighbor happened

to be another man's wife, because this kind of love had the quality of being nothing else than love of self. Certain disciples found this explanation a bit too metaphysical for the crowd to understand so the Devil added an apologue: A hundred persons buy bank shares for common operations. But each shareholder cares for nothing but his dividends. So it is with adulterers. This apologue was included in the Book of Wisdom.

Fringes and Fringes

The hopes of the Devil fulfilled themselves. All the Virtues, whose velvet cloaks terminated in cotton fringes, when plucked by the fringe tossed away their cloaks and went to enlist in the new church. After them went others and time blessed the institution. The church was established. The doctrine spread. There was no part of the globe which did not know of it; not a language in which it was not translated; not a race which did not love it. The Devil shouted with triumph.

One day, however, long years afterward, the Devil began to notice that many of the faithful secretly practised the old virtues. They did not practise them all, nor wholly, but some partially and, as I said, under cover. Certain gluttons restrained themselves and ate frugally three or four times a year, just on the days required by Catholic precept. Many misers gave alms at night or on sparsely inhabited streets. Certain defaulters returned small sums. The fraudulent spoke, now and then, with heart in hand but with feigning faces in order to make believe that they were swindling others.

The discovery stupefied the Devil. He scurried to and fro to estimate the extent of the evil and found it had spread considerably. Some cases were incomprehensible.

One of them completely disconcerted the Devil. There was an engraver, one of his most excellent apostles, who was a notorious falsifier of documents and who had possessed himself of a beautiful dwelling during the Roman campaign, not to mention the pictures, statues and libraries he stole at the same time. He was fraud personified. He even went so far as to go to bed that he might not admit that he was in good health. This man, it was discovered, not only refused to cheat at cards but tipped his servants well in a most dastardly fashion. He also managed to insinuate himself into the good graces of a canon of a cathedral and every week went to make his confession in a solitary chapel. Though he neglected

(CONTINUED NEXT PAGE)

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to confess his secret dealings, he nevertheless crossed himself twice, once on kneeling and once on rising. The Devil could scarcely credit such monstrous perfidy. But there was no doubt of it, the case was only too true.

The Devil did not delay a moment. The shock gave him no time to reflect and to see in the present spectacle something analogous to the past. He flew up again to Heaven, trembling with wrath, anxious to discover the true cause of the inexplicable phenomenon.

God heard his tale with infinite complacency. He neither interrupted nor reproved. In no way did he triumph over that satanic agony.

"What would you, my poor Devil?" he murmured. "The cloaks of cotton now have fringes of silk, just as the cloaks of silk have fringes of cotton. It is the eternal human contradiction." END

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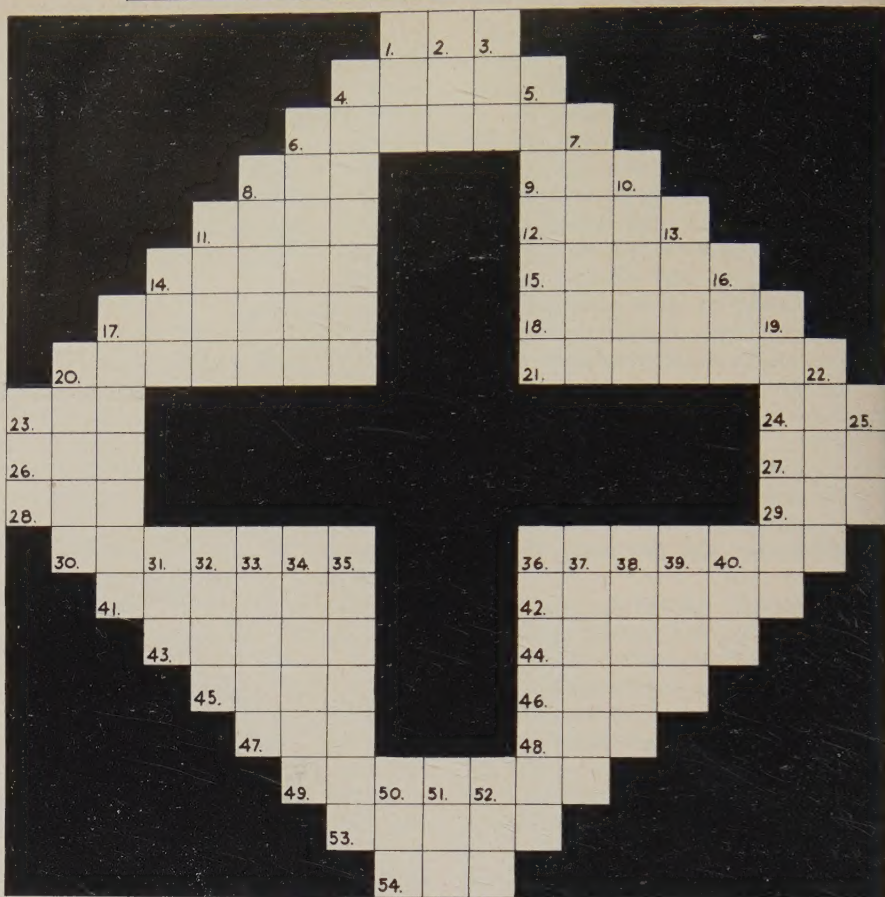
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Introducing a CROSS-WORD PUZZLE



Solution to this puzzle will be published in our next issue

By ALFRED G. MILLER

ACROSS

1. Pronoun
4. Word of God
6. Farthest away
8. "To is human"
9. Tiger Athletic Club (Abbr.)
11. "A good " Deut. 8:7
12. Islam's God
14. Minor prophet (N. T. Spelling)
15. Abounds
17. Inn
18. Empower
20. Of a humorous play
21. Caresses
23. River in Switzerland
24. Constellation
26. "..... Thou knowest" Rev. 7:14
27. Fastener
28. Before (Prefix)
29. Insect
30. Burdensome
36. Worldly
41. Describing the Godhead
42. Pungent vegetables
43. Change
44. Opinionated person
45. "Then shall the lame man as an hart"
46. Roman road
47. The last three letters of the O. T.
48. Ancient coin
49. Enclosed
53. "The went forth to anoint a king over them" Judges 9:8
54. Explosive

DOWN

2. Large Industrial Concern (Abbr.)
3. Warning for cars (Abbr.)
4. "Bear ye one another's"
5. Properties
6. Pernickety
7. "He which had received the one came"
8. "I his shoulder from the burden" (Ps. 81:6)
10. Pure
11. "The king of my shepherd is"
13. Reading desk
14. "Shem,, and Japheth"
16. Produced by a worm (Abbr.)
17. Rushing stream
19. Vessels for frying fish
20. City in Egypt
22. French River
23. Serpent
25. Great Lake
31. Age
32. Stream
33. External
34. Discomfort
35. "Now the was more subtil than any beast"
36. Usually has auto in front
37. Joined
38. River in Africa
39. "Behold, I stand at the and knock"
40. Same as 29 across
50. Interboro' Rapid Transit (Abbr.)
51. Japanese coin
52. "..... Him that is on the house-top not come down"

1. Slap



Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Day;

HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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WASHINGTON, D. C.

WASHINGTON CATHEDRAL

Mount Saint Alban
The Rt. Rev. Angus Dun, Bishop
The Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays
HC 7:30; int 12; Ev 4. Open Daily 7 to 6

CHURCH OF THE ASCENSION & ST. AGNES

1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan
Sun HC 7:30, 9:30; Daily HC 7; Sat C 4 to 5,
7:30 to 8:30.
When in Washington visit this historic Anglo-
Catholic Parish.

MIAMI, FLA.

ST. STEPHEN'S—3439 Main Hwy.

Rev. W. O. Hanner, W. J. Bruninga, A. E. Smith
Sun 7, 8, 9: 15; HC Daily; C Sat 5-6, 7-8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7, Fri 10:30; Other
days 7:30; Ev B Sun 8; C Sat 5

BALTIMORE, MD.

THE CHURCH OF ST. MICHAEL & ALL ANGELS

20th and St. Paul Sts.
Rev. D. F. Fenn, D.D., r. Rev. Ira L. Fetterhoff, c
Sun Services 7:30, 9:30 and 11, also daily.
An outstanding choir of boys and men.

SAINT LOUIS, MO.

CHURCH OF ST. MICHAEL & ST. GEORGE

The Rev. J. Francis Sant, r
The Rev. William Baxter, Minister of Ed.
Sun 8, 9:30, 11. High School 4, Canterbury Club
7:15

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL

Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC; 9:30 Sung Eu., 11 MP; Daily HC 7:30
exc Fri 9:30

ROCHESTER, N. Y.

ST. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B.,
Sun Services 8, 9:30, 11; Fridays 7

UTICA, N. Y.

GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;
MP & HC Wed, Thurs, Fri & HD; Healing Fri 12:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)

112th and Amsterdam
Sun HC 6, 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed & Cho
HC 8:54 HD); MP 8:30 Ev 5.
The daily offices are choral exc. Mon.

CALVARY

Rev. G. Clare Backhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH

Rev. Louis W. Pitt, D.D., r
Broadway at Tenth St.
Sun 9 HC, 11 MP, Thurs 11:45 HC

HEAVENLY REST

Rev. John Ellis Large, D.D.
5th Avenue at 90th Street
Sun HC 8 & 9:30, Morning Service & Ser 11;
Tues & Hd HC 8:15; Thurs HC 8:15 & 12 N.
Daily MP 8.

CHURCH OF THE HOLY TRINITY

316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,
EP & addr 5

RESURRECTION

115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. BARTHOLOMEW'S

Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkdays HC
Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

ST. IGNATIUS'

87th St. & West End Ave.
one block West of Broadway
Rev. W. F. Penny Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH

Madison Ave. at 71st St.
Rev. Arthur L. Kinsolving, D.D., r
Rev. W. J. Chase
Sun 8 HC; 11 MP, Ser; HC Wed 7:45, Thurs 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.

ST. THOMAS

Rev. Frederick M. Morris, D.D., r
Rev. Roeliff H. Brooks, D.D., Rector Emeritus
Sun HC 8, 9, 11, 1st & 3rd S; MP 2nd, 4th, 5th S;
Daily HC 8:30; Thurs 11.

Noted for great reredos and windows.

TRANSFIGURATION

Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

NEW YORK CITY

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr. v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9 & by appt

ST. AUGUSTINE'S CHAPEL

Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St
Rev. William Wendt, p-in-c
Sun 8, 10, 8:30; Weekdays 8, 5:30

COLUMBUS, OHIO

TRINITY

Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, asst.
Sun 8, 11, Evening, Weekday. Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH

102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., asst.
Sun 7:30, 9:30, 11. Daily HC 7:30

DENISON, TEXAS

ST. LUKE'S CHURCH

427 West Woodward St.
Rev. David A. Jones, B.D., r
Sun H Eu 7:30, Fam Ser & CS 9:30 Cho Serv 11;
Wkd H Eu 7 M, Tu, Th, Fr, 9:30 Wed MP 15 min
prec Eu. EP 5:30 daily exc Sat C by appt.

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL

231 East 1st South
Very Rev. Richard W. Rowland, Dean
Rev. Elvin R. Gallagher, Asst.
Sun HC 8, Family Eu 9:30, MP 11 (Cho Eu 1st
Sun); Weekday Eu Wed 7, Thurs & HD 10:30;
C by appt.

RICHMOND, VA.

ALL SAINTS,

316 W. Franklin St.
Rev. Robert M. Olton, r
Sun HC 9 MP & Ser 11 (HC 1st Sun)
Famous Boy and Men's Choir
Nursery class at 11.

ST. LUKE'S—on Routes 1 and 301

Sun Masses 7:30, 11, MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol

Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Services 8, 11, also Wed 8

Your Church "COFFEE HOUR"

How to keep this important fellowship hour
going, in spite of today's high coffee costs!

Serving coffee at after-church services and other parish get-togethers is a widely enjoyed custom. But with coffee prices so high they're front-page news, many churches have had to call a halt on the coffee-serving practice.

Nescafe' Instant Coffee, however, has solved the problem for many churches in a highly satisfactory way. For Nescafe' is 100% pure coffee, *guaranteed* to give better flavor than ground coffee, cup after cup. And it's far more economical than the ordinary ground kind.

You'll find the 6-ounce jar of Nescafe' saves you 75c and more compared to 3 pounds of ground coffee. In addition, there's no waste

with Nescafe'—no coffee thrown out with the grounds. There's no fuss or bother in making, either. Just add boiling water . . . Nescafe' Coffee is perfect every time!

For large groups—at church or for your family—it's a good idea to make Nescafe' in a Silex or similar coffee maker. Simply put one teaspoonful of Nescafe' into a coffee maker for each cup of coffee desired. Then add a cup of boiling water for each spoonful of Nescafe'. Stir gently. Cover so the coffee "draws" for a moment, and either serve immediately or keep warm over a very low flame until needed.



Discover how delicious Nescafe' is . . . how convenient and thrifty. Serve it at your church coffee hours and at home, too. Enjoy rich, real coffee with no worry about coffee prices! ➡

